CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, MAY 11, 1844. VOL. XXIII.—NO. 19.

CORRESPONDENCE.

BURLINGTON, VT., April 26, 1844.

REV. S. K. LOTHROP,—Dear Sir:—I have just returned to this place from a visit to Montreal, where I became somewhat acquainted with the circumstances of the new Unitarian Society in that city. There is so much in their situation that should create an interest in their behalf among our Unitarian friends in the States, that I am constrained to address you on the subject, and ask your aid in making known through the 'Register' the wants and the prospects of our friends in Canada. So far as I could learn, there exists no other Unitarian Society in British North America, although Unitarians are scattered abroad throughout the provinces.

The first attempt to establish a society of our denomination in Montreal, was made, as you are aware, some ten years ago; but owing to the return to New England of the minister who had been for some time successfully laboring in this new field, and from some other unfavorable circumstances, it was found necessary to abandon for the time the undertaking, very much to the gratification of other denominations, who looked with no friendly eye upon this new class of Christians. Within the last ten years the friends of liberal Christianity have come forward again, and nobly resolved to establish, both for their own sake, and for the benefit of the community in which they live, a society that shall hold and proclaim the great vital truths of Christianity, as we understand them. Did not a delicate regard for their feelings prevent me, I could name to you individuals who are worthy of all praise for their deep interest and untiring exertions, and generous faith, and true courage in raising the standard of truth and liberal Christianity in the face of discouragements, and prejudice, and bigotry, that might make a strong arm grow weak. Though few, they have been undismayed. Though persecuted, they have not quailed. They have resolved, in spite of obloquy, and injury, and opposition to hold fast their integrity, and by the aid of friends, and the blessing of God, to establish a society on a secure foundation. To do this, a place of worship must be erected, suitable for their accommodation, and that shall be a standing monument of their Society among the other Churches of the place. A site has been obtained, which is one of the most beautiful in Montreal, central, and commanding a fine view of a large square and the adjacent streets. The foundations of the church are already commenced, and it is expected that early in the autumn the building will be completed and ready for its dedication. The Society have been highly fortunate in securing the services of an able and very devoted minister. Through the instrumentality of the Rev. Dr. Montgomery, of Ireland, who has interested himself very much in this cause, and at the request of the Montreal congregation, Rev. John Cordner, of Newry, Ireland, came over last fall to Canada, and assumed the duties of minister to the infant congregation. His labors have already been very successful. He is now on a journey in the United States to solicit aid in the building of the church. The sum required for the object is £2000, one half of which the Society are able to raise among themselves. For the other half they look to the friends of liberal Christianity abroad, promising by and by to repay it by contributing in like manner to the aid of the churches which may be in need when they shall have secured their prosperity.

The first place in which Mr. Cordner has solicited contributions, has been Burlington, where the Rev. Mr. Ingersoll's Society have shown their interest in the object and manifested their liberality by contributing $350. I trust this is but an omen of the success he is to meet with in Boston, New York, and other places.

Were it necessary, I could set forth the importance of a Unitarian Society in Montreal.—It is the commercial capital and seat of government of the two Canadian provinces, is very central, and is the point which all the benevolent and religious societies in Canada regard as the head-quarters of their operations. It numbers a population of nearly 50,000, having doubled within about twenty years. Sixteen new churches have been built within that time, and four are now in process of erection. The society have established a newspaper, which is doing much for the cause of liberal Christianity, and rousing the slumbering zeal of the Unitarians in both provinces. I know of no other new Unitarian Society which can vie in importance with this at the present time, and which has stronger claims on the sympathy and liberality of our congregations. It is the first Canadian Unitarian Church. Its influence will be felt not only in Montreal, but throughout the Canadas. Whatever is given to them, will be well given, and most beneficially applied. Will not those who have been favored by providence with temporal prosperity, contribute to so good a cause, to the aid of the needy, and to the promotion of pure Christianity, and the faith which they regard as true and above all price?

Your ob't. Serv't.,
JAMES THURSTON.

For the Register.

RELIGION AND MORALS.

Is there a necessary and intimate connection between Religion and Morals? If there be any, what is the nature of the connection? Is it indissoluble, or can it be broken? Has each, Religion and Morals, a foundation of its own, or do they stand on the same? Has each in its origin, growth, agency and character something distinctively its own, in which the other does not share? These questions have recently been pressed on our consideration by some discussion between the Secretary of the Board of Education and the Editor and correspondents of a religious paper published in this city. The secretary and his colleagues discountenance all attempts to introduce theology, religious doctrines peculiar to sects, into the teaching of our *common* schools, but earnestly urge the inculcation of high moral sentiments and those religious *truths* embraced by all Christians. Some persons are dissatisfied with this liberal course. They seem to think that mere moral and religious ideas and duties that none dispute, are of little worth, and have but a feeble connection with Christianity. This notion has been prevalent and, we are persuaded, has been the source of much evil. The conception of Christianity as not practical, as having little to do with the present happiness, interests and welfare of men and society, as mysterious in character and incomprehensible in operation, has done great injury to its cause. It has destroyed a large portion of the love and reverence to which it is so justly entitled. Men will not much and sincerely regard what is not useful; what does not effect some real, intelligible, tangible good, and does not reach their daily wants, trials, struggles and well being. To them life is real and pressing in its demands. They cannot honestly and deeply respect any matter or institution that does not meet, affect and mould these stern realities and help them to answer these pressing demands. They may profess vast respect and reverence for what they do not understand, and is distant and unintelligible in its influence and character; for what moves in the high heavens and comes not near unto them and makes not its power felt in the ordinary course and welfare of life; but the sentiment is feeble and cold. It plays round the head, but comes not to the heart. It is assumed for an occasion or a day set apart, and is thrown aside when men enter on serious business. Thus it has been with Christianity. The prevalent conception of its character has been vague, mystical and incomprehensible. People have been taught to look upon it as moving in a sphere far aloof from the practical interests and concerns of the world, and accomplishing purposes in relation to which human agency is of little if any avail, as reconciling God to his children, removing obstructions in the way of his mercy, as carrying into effect his eternal decree in respect to an elect portion of them and exerting an influence inexplicable to finite intelligence. In this light Christianity has been viewed and become powerless. It is only simple ideas that deeply and lastingly affect the soul, stir its affections and mould and elevate the character. It is only such that work mightily in human hearts and in society. While so viewing Christianity, people have admired, wondered and perished, for lack of true knowledge of its character. They have professed vast respect and reverence for its divine claims, but felt not its quickening, healing and saving energy. It has been a Sunday sentiment which they have laid aside when entering into the real affairs and business of the week, as something too fine and delicate for common use and wear. While professing faith in Christ, it does not appear how they would have lived and acted differently had he never been in the world, nor his Gospel preached to them. It is not thus because they are insincere, it is because they have been taught a conception of Christianity so indefinite, mystical, incomprehensible that it is barren of all practical efficiency. If it could be brought home directly to men's business, bosoms, consciences and hearts in all its truth, and simplicity, tenderness, love and power, in the free exercise of all its mighty energies and influences, we are persuaded it would produce results perfectly surprising. It would bring forth a new heavens and a new earth wherein would dwell righteousness. It would demonstrate that it indeed carries in its bosom the power and wisdom of God unto salvation. But before such proofs and results of its divine might can be witnessed a great work is to be done. And first men must be made clearly and thoroughly to understand that the aim and end of Christianity is pure morality, to make them good completely, in thought, word and deed, in all capacities and relations, in themselves, families and society.

Was not this the wish and purpose of Jesus, in all his teachings? Who can read his discourses—his sermon on the mount, and doubt it? And his doctrines, promisses and death, all he did, spake, suffered, had the same great design in view. What other salavation is possible for man than that of moral excellence, goodness, likeness to his God? What other good is essential, of any worth? If man is good in himself, he has attained to all the good of which his nature is susceptible. He then inherits the earth, shares in all the good it can afford. He is the heir of his Maker and Father, and derives from every object and source to which his nature is related, from its every energy, capacity, affection, from the whole universe, from the varied ministrations of its beauty, riches, revolutions, laws, agencies, sublimities, and from the power, wisdom, love and goodness of its Author, all the good he is capable of receiving from them. If he be good in himself, all things are good to him, do him good, work together for his good. Omnipotence, we speak it reverently, can confer on man no real good, except moral goodness. If he has that, he has all—the one thing needful—safety, peace, happiness, blessedness, glory. If he has that, he is susceptible of no real evil, the end of his existence is accomplished. He, and he only, is saved for time and eternity. To him, who does not at once, intuitively perceive the truth of the proposition, that man is capable of no real good, except moral good—of no real evil, except moral evil—that his only salvation is the perfection of his nature, it admits not of demonstration. It is spiritually descended and carries its proof in itself, and he who does not perceive it, has lost the light within. If then Jesus came to save man, he came to make him good—he could not propose to himself any other end—for there is no other salvation, but that of moral excellence. He saves man, just in proportion as he enables him to lay up more or less of this treasure in heaven. And only those truths and doctrines that tend and help to make him good, to purify, enrich, elevate and ennoble his nature and character, are of any worth. And we are persuaded that these truths and doctrines are common, with little exception, to all Christian denominations. It is in religion, as it is in all other matters. It is only the common, that is important—what is peculiar to a few, a party, class, or sect, is of little value. The goodness of God has made the really needful common—the essential too palpable, to admit of being disputed and denied. The difficulty is, that the folly of men has mingled much of what Paul would call wood, hay and stubble, with the effective truths of Christianity, and thus shorn the of their vital power. It has so surrounded and involved them with worthless notions and repulsive doctrines, that their beauty and simple greatness have been but dimly perceived, and their might and energy but feebly felt. The attention of believers has been seduced to spend itself on doctrines, born of man's ignorance, superstition and presumption, while the truth of God has been neglected. They have believed too much—their creeds have been, and are too long. The Episcopalian's has thirty nine articles; Jesus, when asked what was necessary to insure salvation, mentioned only two. The history of Religion shows that this has ever been the danger and tendency. People have ever been prone to believe too much. Superstition is more to be feared than scepticism. It has been the source of infinitely more evils and mischiefs. What, it may be asked, can there be any harm in believing not only the whole truth, but considerable more? Certainly there may be much harm, and there is much danger in holding, more than the truth. The falsehood you associate and mix with the truth, will taint and corrupt it, breathe disease and death into its vitals, its soul, render it powerless, and perhaps fill it with poison and pestilence. The best things when perverted, become the worst, the most pernicious. Good, when corrupted, becomes replete with the deepest damnation. We appeal to history for demonstration of what we say. What has done so much to destroy the power of Christianity, as the wood, hay and stubble, that have been mingled with its few, simple, celestial, mighty elements—so that the salvation it was sent to effect, has been gained, so as by fire, through difficulty and danger. To repeat, and it can hardly be too frequently stated, or strongly urged; it is only simple, definite, clearly and vividly conceived ideas, doctrines that work powerfully in the soul, move the heart of nations and shake the foundations of thrones and empires; it is such only that have affected every step in the progress of the race. And till Christianity is presented to the minds of men as consisting of a few simple, definite truths, capable of the most clear and powerful conception, she will not accomplish much. A mass of confused, inconsistent, nearly incomprehensible notions, only to be seen through a glass darkly, can effect but little. All stubble, the accumulation of centuries, must be removed, and she, redeemed from its superincumbent and suffocating weight, enabled to come forth in her native simplicity, beauty, majesty, to charm and bless the world. It must be shown beyond all doubt that her great end and aim are to make men morally good, to sanctify them by the truth. Her fruits are love, joy, peace, gentleness and goodness. Her mission is to make man good in himself and good in his every relation. Is every moral man then good, and Christians, it may be asked! We answer, no; not in the usual acceptation of the term. He may be morally correct from other motives derived from without, and not from the promptings of the reign of goodness within. But every good man is moral. 'Whoever says he loves God and loves not his brother, is a liar, for God is love.' Whoever says he loves God and loves not the truth, is a liar, for God is truth. Whoever says he loves God and loves not justice, is a liar; for God is justice. Whoever says he loves God and loves not mercy, is a liar; for God is mercy. Whoever says he loves God and loves not purity, is a liar; for God is purity. Whoever says he loves God and loves not charitableness, is a liar; for God is charity. Whoever says he loves God and loves not to do good, is a liar; for God ever does good. Whoever says he loves God and loves not whatever things are good, is a liar; for God is goodness. But we must leave the subject for the present.

J. A. R.

HOW TO GET RID OF THE PUBLIC MONEY.

With extraordinary celerity, and amidst indescribable howlings, the House of Commons, or rather a fraction of the House, has lately voted away upwards of fourteen millions of the people's money.

When party questions are to be discussed—questions which involve place and power—there are few deserters from the parliamentary ranks. When party or personal interests are at stake, honorable members appear at their posts, with a scrupulosity truly religious. Come forward as the advocate of some piece of class legislation—the patron of some horse-racing bill—and you shall speak to a crowded and attentive audience. Lead on a hungry opposition in a desperate assault upon the sleek men of office, and you shall create a burst of enthusiasm—a perfect fever of excitement. But—mark the difference—bring forward some measure which is of vital importance to the masses of the people, but which has not been coined in the mint of party—which does not bear the stamp of party—which is not designed to serve the selfish interests of party—and you will expend your eloquence on empty benches, if you are not howled, and crowed, and brayed into silence.

The mode in which the estimates are voted is a striking proof of the carelessness with which parliamentary business is not immediately connected with party struggles is transacted. No sooner does the House go into committee of supply, than honorable members vanish in all directions—down go the reporters' pens—and the few patriotic men who bravely stand forth to defend the interests of the people, to demand explanations, and enforce economy, have to face storm which is without parallel beyond the House of Commons, and have not even the consolation of knowing that their words will pass into the country, and work in the hearts of men, and serve the right there.

Not a tithe of the discussions which annually take place while the estimates are being voted, find their way into the public prints. On the subject which is to them of most vital importance, the people are most imperfectly informed. They know, indeed, that the produce of their toils, too often watered by their tears, has been spent—there is no doubt about that—but they have the most vague and inaccurate notions as to the mode in which it has been employed. It is time that they should learn a few plain facts connected with this subject.

The voting of the supplies is one of the most important functions of a representative assembly. It is of paramount importance to the people, that in framing the estimates, the most rigid economy consistent with a due regard for the interests of the country should be observed. They have a right—nay, it is their bounden duty—to require their representatives to scrutinize with jealous care the various items of the public expenditure—to guard them from exorbitant taxation, and from taxation for unworthy objects.

This is one of the most important and imperative of the duties of a representative. And how is it performed by a large proportion of the present House of Commons? Let the empty benches, which form one of the invariable accompaniments of a committee of supply, bear witness. Let the hideous yells and howlings which greet the champion of economy bear witness.

Within the last week or two, nearly an eighth of the revenue of this country has been voted away by about one-eighth of its legislators! Millions have been disposed of by a few honorable members with as much *nonchalance* as they might display in throwing a penny to a street sweeper.

Let us see for what worthy purposes the money has been granted.

The army, navy and ordnance estimates have already been disposed of; and for these departments no less than the enormous sum of £14,074,708 has been voted! We pay so much for the privilege of being coerced by any government which may prefer the interests of a class to the welfare of the people. We pay so much for the support of the younger branches of a lazy aristocracy. We pay so much for turning God's immortal children into 'infernal machines,' whose appointed work is—slaughter. We pay so much for the furtherance of the ambitious schemes of the statesman. We pay so much for an instrument which is employed for the violation of the plainest moral laws, and in bringing disgrace upon our country. We pay so much for national 'glory,' which in nine cases out of ten means dishonesty and dishonor.

Let Ireland and India declare for what reason the people of this country are taxed for so enormous a military force.

As far as the real interests of England are concerned, it is needless. As far as the welfare of the hardworking people of England is concerned, it is needless.

It exists as the instrument of corruption, and *will* exist until those to whom it is a curse, no longer dazzled by its 'pomp and circumstance,' pronounce its doom.

Let us now examine some of the details of this enormous expenditure. At the outset we meet with the following extraordinary item:—

'*Allowance to troops in the United Kingdom, in lieu of smallbeer*——£82,000'

This is startling enough. But ve confess that we were fairly confounded on meeting, a little further on, with the following:—

'Allowances to officiating clergymen for performing divine service at home and abroad,' and 'cost of religious books,'——£12,278!

Small beer—£72,000——religious exercises and gospel truth—£12,278! We merely state the fact. Silence is the most expressive comment.

But there is more to be told. We find in the estimates a charge for regimenta libraries, schools and savings' bank, all of them most admirable instutions, which it is the duty of the authorities to support and encourage as much as possible. The cost of these to the public is set down at £7,259. 15s. The whole amount, therefore, expended in providing religious services and instruction for the 100,000 soldiers in the pay of this country and for promoting mental improvement and virtuous habits amongst them, is $19,537. 15s., while upon the single item of *beer-money* we lavish £82,000.

In the navy and ordnance estimates also there are charges amounting to more than £22,000 for the same item.

So that for beer-money to the military forces of all descriptions, the people of this country are taxed to the enormous amount of more than £104,000 annually!

Recruiting, with all its abominations, costs £101,000 more. Besides the regular payment of the troops, we are taxed for the maintenance of expensive military colleges, where the horrid art of war is taught—where the young are trained to devote all the talents and energies with which God has blessed them, to the science of slaughter—and to cherish aspirations after the false and delusive glories of military life.

We are called upon to pay for costly establishments designed to receive those whom our barbarous system has rendered unfit for the active duties of life, and doomed to comparative indolence and seclusion. Chelsea Fospital alone costs the country more than £1,200,000.

In addition to all these expenses, an enormous sum is consumed on pensions, rewards, and allowances to widows and orphans, and so long as we maintain the present system it cannot be diminished.

The 'widows' pensions' for the coming year amount to £141,610! What a fearful quantity of suffering—what tears, what anguish, what ruined hopes, would the history of those pensions bring to light!

The machinery by which the whole of the vast military establishment is managed is equally expensive.

The pay of the Commander-in-Chief, the Adjutant-General, the Quartermaster-General, with their personal staff, amounts to more than £14,640, while the salaries and expenses of the Secretary-at-War, the Judge Advocate-General, and the Commissioners of the Chelsea Hospital, exceed £51,000.

The whole army expenses for the coming year, already and so hastily voted, amount to £5,984,524.

We have confined our attention chiefly to the army estimates; but those for the navy and ordnance disclose equally startling facts. The sum total of the three, as we have before mentioned, amounts to upwards of £14,000,000.

Before leaving the subject, we must notice a few points that struck us, while glancing through the parliamentary papers.

The number of troops in Ireland on the 1st of January 1843 was 12,076. On the 1st of January 1844 it was 20,028! This is a good illustration of the policy of our Government; which is sustained by physical force, and not by the voice of the people, and which trusts to coercion rather than to conciliation. So long as such a policy is pursued and tolerated, there can be no diminution of the burdens of the people.

We find a charge of £37,000 for the military organization of out-pensioners. It will be remembered that towards the close of last session the ministry hurried a bill through parliament for the enrolment of 10,000 pensioners. We took occasion, at the time, to expose the dangerous charter of the measure, and to protest against it. It has increased to a large amount the burdens of the people, and placed a new and formidable instrument in the hands of those who are ever too ready to oppress them.

Fourteen millions of the public money are now expended on physical force. This enormous sum is recklessly voted away by a fraction of the House of Commons without investigation. The few men who press for inquiry, and enforce economy, are treated with scorn and derision. The discussions that arise out of the estimates are scarcely ever faithfully reported in the public prints, so that the people are kept in ignorance of matters which it especially concerns them to know.

This is the state of the case. The question remains, Are the people willing that their hard earned money should be thus expended? Are they satisfied with the equivalent presented to them?

Our enormous military establishments are needless, as far as the safety of the country is concerned—they are needless as far as the prosperity of the people is concerned. They are a curse to the hard-working man—they are a direct injury to all but the favored classes, whom they supply with pensions and places. They endanger popular liberties at home; they furnish temptations to the ambitious statesman, and lead to national dishonor abroad. They increase taxation, perpetuate bad government, and keep alive the odious military spirit in the breasts of the people.

A just and righteous government—a government founded on the affections and prepared to respect the rights of the people, would have no need of them. Class-legislators have need of them—bread-taxers have need of them—deniers of justice to the millions have need of them—aggressors and plunderers in India have need of them.

The PEOPLE require them not. Let them declare it. Let them not virtually abandon their most precious privilege—the power of controlling, through their representatives, the expenditure of the public money. Let the estimates be in future the rallying point of the popular party in the House. Let every man join in upholding those who call for retrenchment and a worthy application of the public funds. The interests of each individual, as well as of the country, are involved.

It is time that we should redeem our resources from their unhallowed uses, and consecrate them to the promotion of the moral, intellectual, and physical elevation of the people. [London Inquirer.

THE EARLY JESUIT MISSIONARIES OF NORTH AMERICA.

There is no one subject which presents to the mind of the antiquarian and the scholar, a finer field for investigation, than the early settlement of that region once known as the 'North Western Territory'—now comprehending within its limits an empire embracing the three great States of Indiana, Illinois, and Michigan, and the present Territory of '*Ouisconsin*;' for such was, and should now be, the name of the Territory alluded to, and known on the modern maps, as '*Wisconsin*.' When a portion of this Territory was first discovered, is unknown. The Jesuit Father, no doubt, was the first white man who 'paddled his light canoe' over those inland seas, extending from the St. Lawrence to the further limits of Lake Superior; and long before civilization or empire had extended their star westward, he had unfurled the banner of the cross on the shores of Lakes Huron, Michigan and Superior; and the missions of St. Francois Xavier at Green Bay, of St Ignace at Mackina, of St. Mary at the Straits, in the latter part of the seventeenth century, show conclusively, with what zeal and ardor these heralds of the cross pushed their 'tabernacles in the wilderness,' and made known to these wandering Arabs of the prairies the symbols of the Christian's faith, and the mysteries of their holy religion. But it was not simply as stationed preachers, that these good and great men attempted the conversion of the innumerable multitude who then swarmed the shores of the Lakes, and spread from Lake Erie to the Ohio—from the Miami to the 'Father of Waters.' They followed the Indian to his hunting ground, threaded forests, swam rivers, bivouacked with their troupe, in the immense natural meadows which abound in that region; endured hunger, thirst, cold, suffering, disease, death. The supposed conversion of a single Indian to the doctrines of the Catholic faith, the baptism of a single infant, seems to have been to them an ample reward for all their labor, for all their toil, and for all their suffering. From the slight memorials which have come down to us, of the labors of love of these venerable, intellectual and devoted sons of the Church, it is evident, no sacrifice was too great, no suffering too severe, no enterprise too hazardous, no toil unendurable, which led to the accomplishment of the great object upon the success of which they had perilled their all in this life, and sought that crown of glory in the next, which they felt sanguine would be the reward of their apostolic labors here. 'I have been most amply rewarded for all my trials and suffering,' says one of the lowly followers of Jesus, after having, for six days, lived on '*tripe de roche*' and a part of an Indian moccasin given him by a squaw, 'I have this day rescued from the burning, an infant who died from hunger, its mother's resources, in the general famine, having failed her: I administered to the dying infant the sacred rites of baptism: and thank God, it is now safe from that dreadful destiny which befalls those who die without the pale of our most holy church.'—With us in the latter days, differing, as most of us do, in our religious opinions, from this school of ecclesiastics, it is almost impossible to do them justice. As a whole, their history has been little studied, and less understood. They have neither had their Livy, nor their Polybius; and if the history of these men, of their exertions, of their influence, of their actions, for good or evil, ever is to be written with candor *it must be in this country*—the scene of many of their labors, and we might well add, of their sufferings and their death. No subject would form a more imposing theme for the historian; none demands higher qualifications, more laborious research, and above all, the most dignified superiority to all the prepossessions of age, of country and of creed. The individual who has closely examined the colonial history of the North Western Territory cannot but be struck with the truth of the remark, that 'neither commercial enterprise nor royal ambition, carried the power of France into the heart of our continent; *the motive was religion*.' The same religious feeling which prompted our pilgrim fathers to plant the banner of the cross on the sterile rocks of Plymouth, carried it to the borders of the Mississippi; and while the influence of Calvin is felt in the worship and schools of New England, the no less powerful impulses of Loyola and his followers have left their marks upon the whole Algonquin race, who dwelt on the borders of the Illinois and the Wabash. The morning matin and the evening vespers were heard amidst the war-whoop of the Indian, and the symbol of the Christian's faith to this day hangs in bold relief above the girdle which suspends his tomahawk. The history of the Jesuits' labors is connected with every tribe from the waters of the *Lac Tracy* to where *La Belle Riviere* flows into the *Michasippa*—'not a cape was turned, nor a river entered but a Jesuit led the way.' From the period when Charles Raymbault and Isaac Jouges accepted the invitation of the Chippewas to visit their tribe at the Sault St. Marie in 1651, down to the middle of the eighteenth century, there was a succession of missions, not only along the borders of the Lakes, but at St. Joseph, now Vincennes, on the Wabash, among the Mascontins, the Pottawotamies, the Miamis; at Peoria, among the Illinois; at Cahokia among the Tamarois or Cahokias; at Kaskaskia, and along the shores of the Mississippi; from the mouth of the Wisconsin to the mouth of the Ohio; down the whole valley of the Mississippi to the Arkansas and the Natchez. Wherever the *Fleur de Lys* was hoisted, and the power of the 'Grand Monarque' made known to the Aborigines of the west, the humble but no less powerful influence of that Sign by which the Jesuit conquered the stubborn hearts and pagan superstitions of these powerful nations, was displayed; and the 'Manitou' of the Christian was acknowledged and worshipped as the only true God.

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That, in the archives of the French Government, in those of the Superior of the Jesuits, in the records in Quebec, much interesting matter might be found connected with this subject, is beyond a doubt. The historian of the northwest will have a task in collecting the materials; the collating of them when gathered would be a work of but little labor. Two centuries have elapsed since the Jesuit Fathers launched their bark canoes on the waters of the Illinois. Where now are the rude temples which these pious men dedicated in the wilderness to the service of the ever living God?—Where the fathers themselves? Where the memorials of their worship? Where their neophytes? Where the red men of the forest who lingered around the symbols of the Christian's faith, and bending before the 'sign' by which they were spiritually conquered, worshipped the 'Manitou' of the stranger, and yielded obedience to the heralds of the cross? Echo answers—Where! The monuments of their piety are broken down. Each succeeding winter's gale—each summer's sun, for a century and a half, has but made their destruction more certain. So that now, 'even the places which once knew them, know them no more for ever.' The hiss of the snake may now be heard, where once ascended the 'Te Deum Laudamus.' The harsh cry of the raven and the melancholy whoop of the owl answer now, where once responded the aborigines of the forest to the morning matin and evening vesper. But the untutored, yet faithful worshipper is gone.—The grass of the prairie, long and coarse, waves over the graves of the curate and his flock. And where once ascended the notes of praise and thanksgiving, the thistle rears its tall head in triumph; the nettle and the foxglove, and the deadly night-shade thrive undisturbed; or perhaps the sturdy settler, as 'he drives his team a-field,' runs his furrows over the bones of the accomplished, learned, enterprising and zealous Jesuit Fathers, who, nearly two centuries since, left the cloisters of Paris, or the Seminary of Quebec, to carry the banner of the Cross to the tribes who dwelt on the Father of Waters.

Fallen obelisks, broken head-stones, and mossy tombs, nowhere mark the resting places of these great and good men—the pioneers of civilization and Christianity in the western wilds: and as the antiquarian searches for some slight memorial of these holy men—of the places which they once inhabited on the borders of the Lake, the shores of the Illinois or the Mississippi—the modern 'pre-emptioner' looks with jealousy at the stranger, and imagines that the corners of sections, quarter sections, and forty acre tracts, excite his curiosity, or awaken the avarice of the speculating land hunter,—a melancholy but certain lesson relative to those changes which are constantly going on with empires as with men. Time, in its resistless course, as it sweeps on to eternity, whispers of the one, as well as the other, 'THEY WHO SLEEP HERE, ARE SOON FORGOTTEN!' [Democratic Review.

A BILL.

Intituled an Act for the Regulation of Suits relating to Meeting Houses and other Property held for Religious Purposes by persons dissenting from the Church of England.

PRESENTED BY THE LORD CHANCELLOR.

Whereas an act was passed in the first session of the first year of the reign of King William and Queen Mary, intituled 'An Act for exempting their Majesties' Protestant subjects dissenting from the Church of England from the penalties of certain laws;' and whereas an act was passed in the nineteenth year of the reign of King George the Third, intituled 'An Act for the further relief of Protestant Dissenting Ministers and Schoolmasters;' and whereas an act was passed in the Fifty-third year of the reign of King George the Third, intituled 'An Act to relieve Persons who impugn the Doctrine of the Holy Trinity, from certain Penalties:' and whereas prior to the passing of the said recited acts respectively, as well as subsequently thereto, certain Meeting Houses for the Worship of God, and Sunday or Day Schools (not being Grammar Schools), and other charitable foundations, were founded or used in England and Wales, for purposes beneficial to persons dissenting from the Church of England, which were unlawful prior to the passing of those acts respectively, but which by those acts respectively were made no longer unlawful: Be it therefore enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lord's Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that with respect to the Meeting Houses, Schools, and other charitable foundations so founded or used as aforesaid, and the persons holding or enjoying the benefits thereof respectively, such acts, and all deeds or documents relating to such charitable foundations, shall be construed as if the said acts had been in force respectively at the respective times of founding or using such Meeting Houses, Schools, and other charitable foundations as aforesaid.

II. And be it enacted, That in all cases in which no particular religious doctrines or opinions shall, in the deeds declaring the trust of any such Meeting House as aforesaid, be in express terms required to be taught therein, the usage of years of the congregation frequenting such Meeting House shall be taken as conclusive evidence of the religious doctrines or opinions for the preaching or promotion whereof the said Meeting House, with any burial ground, Sunday or day-school, or minister's house, attached thereto, was established or founded.

III. Provided always, and be it enacted, That nothing herein contained shall affect any right or title to property derived under or by virtue of any judgment, order, or decree already pronounced by any Court of Law or Equity, or affect any property the right or title to which was in question in action or suit pending on the first day of March in the present year. [London Inquirer.

THE GOSPEL TREASURE.

We have this treasure in earthly vessels, says the Apostle Paul, that the excellency of the power may be of God and not of us. Nothing but the pen of inspiration could unfold such glories as are unfolded in the third and fourth chapter of Paul's second letter to the Corinthians. All the systems and theories of men, all the productions of human origin are eclipsed by the light of the glorious gospel.

The gospel is a treasure of knowledge. It is received by the agency of the Holy Spirit.—The Almighty is impartial in the gift of the Spirit. He gives it to all who believe on the Lord Jesus Christ. It is by this Spirit the treasures of God's word are opened unto us. 'But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even, as by the spirit of the Lord.' We can easily discover that a knowledge of the glory of Christ was not confided to the Apostles. It is the privilege of all Christians to possess this knowledge by the agency of the Spirit at the present day. A great many have run into extravagances under the supposition that all their feelings were produced by God himself. This has led many to doubt whether there can be a direct manifestation of the Spirit. This error is almost as bad as the error of thinking all our thonghts are from God, because in either case we fall into unbelief. The word of God is nevertheless true that promises the Spirit to all who believe in addition to the written word. The importance and necessity of the Spirit's assistance in understanding the things of God, should admonish us while we discard extravagances on the one hand, not to deny its influence altogether, thereby denying experimental religion. It is only when we have this spirit that we can adopt the language of the Apostle when he says, 'For God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' I do entreat brethren by the love of the Spirit to remember the words of the Lord Jesus Christ when he says, ask and ye shall receive, and also when he says, if any man thirst let him come unto me and drink; inviting all, as the next verse shows, to accept the Spirit. There need be no fears of delusion as long as we try the Spirit by the word of God. The gospel reveals to us the character of God as clear as the noonday sun. It speaks of his love—his power—his mercy and his attributes. It reveals his glory through Jesus Christ. A discovery of this will fill the soul with glory.—It is then we can love the Lord with all our hearts, and become weaned from the world. It is then we are willing to forsake all for Christ. We receive the gospel as a treasure because it makes known to us the God of truth. His word can never fail. He has brought to light life and immortality. He has promised to give eternal life to all who obey him. Christians can by faith in God's word die in triumph. The gospel is not like the chilling system of infidelity that teaches that death is an eternal sleep. It points us to a glorious resurrection, and teaches us that the Being by whose creative energy worlds are brought into existence, and by whose mysterious power a single spire of grass is made to grow, can as easily raise our bodies to immortality.

The treasures of the gospel are unlimited. A few thoughts are briefly sketched, because long articles by the majority of readers are passed over. Let us not forget the way of life that leads to a treasure in the heavens that will never fade away, which is so clearly described in the gospel.

O. P. TUCKERMAN.
[Christian Herald.

MORALS OF TRADE.

VILLAGEVILLE, Dec. 21, 1840.

Dear Sir,—I have had an interesting conversation with a young merchant this afternoon, not such a merchant as those are who are engaged in extensive business in cities, but such a one as are found in every country village. He has been expressing his regret at 'the morals of trade,' which he tells me pervade too extensively the class to which he belongs; and having a rival in his business, whose store is just opposite to his own, you may imagine that he has some complaints to prefer against the means by which his rival attempts to secure a more than proportionate share of the custom which centres at the village.

My friend does not call himself a more honest man than others, and admits that there are some tricks in his way of doing business. He would give me to understand that honesty is difficult to be practised in a situation like his. I have heard from others something of the same. Indeed, I was once told by a young man who had discontinued mercantile pursuits in New York, and established himself as a farmer in the country, that, in his opinion, the farmer's was the only way in which an honest living could be obtained. He spoke it in the bitterness of his heart; and when I wanted him to qualify the statement by a wider observation of men and manners, I could get from him no admission of its incorrectness.

These are single testimonies; but they are sufficient, when combined with what we observe ourselves, to lead us to believe that the rapid manner in which wealth may be accumulated by those whose business is only to buy and to sell, is not most favorable for the strengthening of our moral principles.

I dislike, exceedingly when I am purchasing at a shop any of the common articles which we want, to have the man at the counter fall in his price. I never should ask it, except that I have learned by some experience that they keepers are generally ready to do so. What is the morality of this proceeding! Has the shopkeeper, at first, asked me more than his goods are worth? and if I were not watchful would he take from my pocket a sixpence or a shilling more than he ought to have? Such is my inference from his conduct; and must we not distrust in some degree the moral honesty of a man who has two or three prices for his goods! How many thoughtless people he robs! How much money he has taken from the simple, which they would not have let him have, if they had known that, in his opinion, he was taking more than his goods are worth. I wish that an honest community would put a stop to such conduct, by putting upon it the mark of reprobation.

Every article which a merchant put into his shop is worth a certain definite value and no more. It is not worth a dollar to me, and a shilling less to the next customer who comes in; nor one price to the poor man and another to the rich. The reason, if I understand aright, why shopkeepers vary in their prices is, first, to get as much as they can for whatever they sell; this leads them to put their prices high; and, secoudly, to get as many regular customers as they can, and this leads them to fall in their prices to prevent a customer, if possible, from leaving their shop to repair to their neighbors.

But every article has its price; if the shopkeeper charges more than this, he robs me; if he asks less, he gives me something gratuitously which I do not ask, and robs himself. Neither can it be very difficult for a shop-keeper to know what is the value of the goods which crowd his shelves. He devotes his time to furnishing the neighborhood with certain articles, which his neighbors cannot produce; he has a right therefore to his living in return. He is a public man, spending all his time for the public good; the public cannot do without him; he has no salary; the public therefore justly agree to give him more for his goods than he himself gave for them. A piece of cloth, here is worth to me more than if it were two hundred miles off, when I could not get it, and I am glad to pay a per centage to a merchant who goes semi-annually to get cloth for me. Besides the time which the merchant devotes to the service of the public, he is at much expense also, and labor on their account. His expenses at Boston or New York, the labor there, the expenses he incurs in bringing home his goods, and his labors through the year, and the wants of his family, all go to enhance the value of the articles, which he procures for the public. Thus their value is made. Let him determine, then, the value of such, by dividing the value of the whole among them, and the public ought to and must pay him what the goods are worth, and what he has earned in the service of the public. If the shop-keeper charges more than his just dues, he is not a man, to say the least, which I should wish to deal with.

But the shop-keeper wants my custom; and will not let me go to another store, if he can help it. Nay, rather than let me go away, he will bribe me by a gift of some inferior article, if I am purchasing to a large amount. But why should shop-keepers try to undersell one another, and look with envious eyes upon every customer that opens the door of a shop not their own? It is what an uninspired writer has called 'the accursed thirst for gold,' and another writer has called the same passion 'the root of all evil.' What kind of neighbors can two men be to one another, who are thus trying to get away one apother's custom! Do they not look upon one another as enemies, not friends? And how is it that their families meet weekly in social intercouse and are happy together! They are not *neighbors;* they cannot fulfil 'the royal law.' No man, who covets his neighbor's goods, or his neighbor's customers, and looks upon all that his neighbor has as something taken from his pocket, can fulfil it. A greedy mind must that man have, who can consent to do business on such terms.

But some shop-keepers own that if a man is strictly honest in his business transactions, he will not be supported by the community. I have known more than one instance to the contrary; and have that faith in the moral feelings of the community to believe that it does not take them long to know an honest man from the dishonest, and that they are ready to support the honest

man. I would rather deal with an honest man than a knave; it is more for my interest. The man, who shows you such great attention in his store, who will not suffer you to leave, till you have purchased something, you may be sure, is not so kind to you altogether on your account. If he has let you have some article in your own belief wonderfully cheap, you may well suspect that you have in other purchases, or at other times, paid him at a wonderfully dear rate.

Undoubtedly, just methods of transacting business will drive at first a customer or two from a store. But what is most likely in the end to attract customers,—the reputation of fair dealing, or the want of such a reputation? Who is most likely to be rich in the end, the honest or dishonest man? Who is most likely to enjoy the wealth which he acquires? Which is most likely to enjoy the esteem of his neighbors and fellow-citizens, to have influence with the community, and to enjoy the approbation of his own heart? That 'honesty is the best policy,' is a maxim which is not yet refuted; and I pray our shop-keepers to bear it in mind, and be good neighbors, not jealous and envious; and if they make their wealth slowly, they will make it surely, and will have the satisfaction of feeling that not a penny which they gain is a shame to them for possessing it.

A COUNTRY CLERGYMAN.

CHRISTIAN REGISTER.

BOSTON, MAY 11, 1844.

THE FATE OF THE HEATHEN.

THE NEW ENGLAND PURITAN AND THE 50,000 A DAY.

Our readers cannot have forgotten a passage of the most barbarous and shocking character which we copied a fortnight ago from the New England Puritan, containing an appeal on behalf of Missions founded on the awful computation that fifty thousand of the heathen every day go down to the lake that burneth with fire and brimstone. We characterised this method of addressing the feelings of the weak minded and credulous as an attempt to obtain money on false pretences. Fully sensible of the weight of the charge, we repeat it and repeat it with emphasis. An Orthodox minister who throws such an imputation on the character of God and the doctrine of Jesus Christ, either commits a pious fraud or needs conversion as much as the most debased heathen. We are well aware that large sums of money are annually extorted from domestics and from the poorer and less informed classes by the plea that gifts to the cause of missions will save souls from hell. Instead of laying the stress upon the Savior's command, or upon the inestimable blessings which would follow upon the Christianising of a heathen people, the appeal is based on descriptions of the doom of the heathen if they do not obey a law of which they know nothing. One would think that the Book of the Acts of the Apostles which records how the Apostles addressed the heathen, especially, how Paul addressed the Athenians, was wholly unknown. On the same week in which that most outrageous statement appeared in the Puritan, a communication of like tenor, signed with the same initials and headed with the same ominous "50,000 A Day" appeared in the New York Observer. In this latter piece was the following sentence; "The heathen are as sure to go down to wo, if *the feelings of Christians*, are not vastly more moved respecting them, than they [are] now, as is the impenitent sinner, if he is not moved to seek salvation." According to this statement God has made the salvation of millions of his intelligent offspring from hell torments, to depend upon the contributions to the Missionary fund. This may be the God of Calvinists pulpits, or the God who in the language of the Rev. Arthur Hildersham regards infants 'as Firebrands of Hell, deserving damnation,' but it is not the God of the New Testament, who pitieth his children like a Father, and whose tender mercies are over all his works. In the same strain Dr. Scudder of Madras was reported in the Calvinistic papers, to have said at the meeting of the Missionary board at Norwich in 1842, 'I come to present before you so many millions of heathens that they may form one solid phalanx a mile wide, and a hundred miles long, pressing on to eternal torments.' This ardent speaker was described at the time as 'having a fire in his bones,' but this though it might account for, would not excuse the shocking and unchristian image which his own scared imagination had mistaken for a Scriptural doctrne.

The Puritan of the last week devotes a column in reply to our paragraph. We can afford to copy it entire, as all that we need to subjoin will be but little.

THE UNIVERSALISM OF THE CHRISTIAN REGISTER. That a large majority of Unitarians are *Universalists*, or that they believe in the salvation of all men whether in Christian or in pagan lands—whether they are besotted with idolatry or polluted with crime, is probably true, though they have been very unwilling to acknowledge it. The doctrine is too unpopular here, among the tombs of the Pilgrims and among their successors in the orthodox faith, to make it safe openly to assume the responsibility of holding it; and yet, in some unguarded moments and in their zeal to promote their real views, they have shown their real colors. A development of this sort appeared in the Christian Register of last week. In our paper of the week immediately preceding, we published an article from the pen of a missionary of the highest standing, but who has returned to this country on account of the failure of his health, entitled '*Fifty Thousand a Day*,' in which he made a serious and cogent appeal in behalf of the heathen, whom he supposes, according to the ordinary computation, to die at the rate of fifty thousand a day, and to pass unprepared by the grace of the Gospel, to the bar of God — The Register quotes the article entire, and prefaces it with the following remarks which contain as rank Universalism as ever came from the pens of Ballou, Whittemore or Thomas.

We earnestly desire our readers to peruse this paragraph [quoting our own] till they fully understand its import, and we hope the Christian public will hereafter hold the Register responsible for its sentiments, in spite of all attempts at denial or evasion.

Nothing is more common than for Unitarians to laud the Pilgrims and "garnish their sepulchres," and nothing is more common, too, than for them to repudiate those great theological truths which the fathers of New England held to be dearer than life, and for which they suffered the loss of all things. The sentiments contained in the paragraph from the Register, would have excited their profoundest grief and their irrepressible disgust, and we doubt not that they will affect our readers in a similar manner. We have this consolation, however, that Unitarianism is an exotic in the Puritan soil of New England, and that every year multiplies the indications of its deterioration and decay. For ourselves we can have but little more hope of the eternal salvation of Unitarians who understand that system and yet adhere to it, than we have of that of the 'suffering heathen.' Indeed we think the guilt of the former to be immeasurably greater than that of the latter. Our strongest desire is, that both Unitarians and the heathen may be sanctified through that atoning Blood, which the former knowingly and the latter ignorantly reject.

But we wish to bring the position of the Register to a test, which we think it will admit to be decisive. Does it believe and assert that all who are engaged in saving this world from sin and death, 'need conversion!' The Register may believe that Eliot and the Mayhews, that Brainerd and the Tennents, that Carey and Marshman, and Wesley and Hall, and Fisk and Newell, and Williams, the martyr, and Graves, who has just gone up to his reward, 'needed conversion as much as the most debased objects,' of what it calls 'their morbid fanaticism.' The Register may even believe that St Paul, when he said to the members of the Corinthian Church, 'Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come,' 'undertook to extort money from the weak minded and the devout,' and that he 'needed conversion.' It may believe, for aught we know, and we write the sentence with all reverence, that Jesus Christ, the Great Missionary to this revolted province of his empire, and who has commanded his disciples to 'go into all the world and preach the Gospel to every creature,' and who has required them to furnish the pecuniary means which the work demands, 'needs conversion.'

But did the editors believe, when they penned the article, which immediately precedes in their paper that upon which we are commenting, and urged their readers to attend the late Fair, connected with Rev. Mr. Putnam's Society in Roxbury, to 'aid destitute (Unitarian) parishes at the West and in New England,' and, in the language of the most earnest expostulation, said, '*Let all do what they can on this interesting occasion*;' did the editors believe, or did they not believe, that they *themselves* '*needed conversion* as much as the most debased objects of their morbid fanaticism?' Or when the editors of that paper, the week before, gave an account of the recent Quarterly meeting of the Benevolent (Unitarian) Fraternity of Churches, and told their readers that the Hon. Richard Sullivan was chosen President, and Rev. J. I. T. Coolidge, Secretary, and Rev. S. K. Lothrop, a member of the Executive Committee, and then said that 'efforts will be made to raise five thousand dollars for the current expenses of the Fraternity the present year, and thus enable the Ex. Committee to employ one or two additional ministers at large'—did they or did they not believe, that the editors of the Register were undertaking to 'extort money from the weak minded and the devout,' and that they therefore 'need conversion?' We should like an honest, straight-forward answer to these interrogatories.

But if they should attempt to escape by averring, that they pleaded the cause of the destitute in our own country, and around their own doors, and that their object was not 'to save the heathen from hell,' but the inhabitants of the United States from Orthodoxy, we wish they would inform us *on what grounds*, such objects of charitable effort need assistance *more* than the suffering heathen:' and why it is, that appeals for the benefit of the first class are proper, while those which are designed to save 'the heathen from hell,' are a 'pious fraud which is second to none on the records of the Romish Church.'

We suppose that these remarks were intended for the especial benefit of the country readers of the Puritan, who are frequently informed through its columns of the decline of Unitarianism, and of the manner in which we garnish the Pilgrim sepulchres. Such stuff as this may pass for what it may. The country readers in some places are wiser than their teacher. There is a degree of ingenuity in attempting to describe our remarks as an unintentional disclosure of secret Universalism. Our own readers need no such assurance, but if it will comfort the Puritan we will say that we are no Universalists, that we put the leading doctrine of that sect, next to Calvinism in its immoral tendencies, and its destruction of the very life of the Christian Religion, that we have most serious objections to a system who takes its very name from an assumed doctrine which, if true, would make half the other doctrines of the Bible, and the whole of man's earthly existence absolutely nugatory and useless, and that we believe in a righteous and everlasting retribution—in unending joy and unending suffering as the consequences of good or evil conduct, and this we believe to be the prevailing sentiment among Unitarians.

The reasoning of the last three paragraphs is of a sort which answers itself. When it can be shown that Jesus Christ commanded the evangelization of the world on the ground that 50,000 heathen go to hell torments every day, we will answer the question of the Puritan. The writer would have us believe that there is no other motive to urge to the conversion of the heathen than that which he suggests, of saving the 50,000 a day from fire and brimstone. We think there are other and stronger motives, and that many of the devoted missionaries whom he names, were influenced by them. We are satisfied that the writings of those very missionaries would afford proof that they never imagined that God would doom the heathen to a penalty for not using light which they did not have. They must have seen that the heathen superstitions entailed upon the subjects of them fourfold the suffering, self-denial and sacrifice which are enjoined by the Christian Religion, and must have thought more of the bewildering darkness than of the perversity of the heathen. We believe that such missionaries have often applied to the case of the heathen Scripture passages like this, —'he that knew not his Lord's will, and did commit things worthy of stripes, shall be beaten with few stripes,' remembering that God's judgment is 'according to that a man hath, and not according to that he hath not;' and that 'those who have not the law are a law unto themselves.'

In conclusion, we must add, that for Christians in their comfortable homes, surrounded with all the luxuries of life, thus in cool blood to sit and calculate the number of the heathen, who daily enter the lake of fire and brimstone, is to us a most appallingly serious matter. There is one condition which we must require of such persons; only when they fulfil that condition can we admit their full sincerity in what they profess to believe. It is that they never spend on themselves a single mill more than is absolutely needed for the bare support of their existence; that they give up all luxuries and even comforts, and turn all their means to remedying so appalling an evil. *If those who so profess to believe were to act thus, the heathen would all feel the influence of missions in one year.* If they do not act thus, then we must say that they do not really believe what they profess—they do not believe it as they believe that they must eat in order to live. For we have the authority of St. James, that the faith which is without works answering to it *is dead, being alone.*

THE UNITARIAN SOCIETY IN MONTREAL.

On our first page will be found a communication relating to this Society. We wish to second its appeal. It is impossible to give in a short space, all the facts that bear upon this subject. Perhaps many feel disinclined to aid that Society because it is not within the limits of the United States. But such a reason ought to have little weight in this case. If the importance of Montreal in a commercial and political point of view were known, and the growing importance of Canada, the friends of liberal Christianity would not need to hear any thing said in behalf of this infant society. Montreal is the political and commercial centre of a vast territory which is rapidly filling up with an improving population. It is to Canada what New Orleans and New York are to the United States. Nay, more, it must unite in itself the advantages of a great commercial capital and of the seat of government of a new empire. As Mr. Clay has said in his late letter upon the Texan Annexation, our Northern continent is to have spread over it four great sister republics, Canada, America, Texas and Mexico. Canada extends from the Atlantic to the Pacific, from our great lakes to the Artic Ocean. Its soil is extremely fertile. The career of its prosperity has begun, and must continue. It is for the Unitarians of New England and New York to say whether they will aid the first Unitarian Society in British North America in this effort to plant a pure church in that land. The present time is a highly favorable one. The circumstances under which that Society has commenced its operations, are such as hold out great encouragement. The edifice intended for the place of worship is already rising from its foundation.—Already the eyes of many are turned towards it, and the fire once lighted upon its alter will never go out, but continue to burn brighter and brighter to far distant generations, when its influence shall have been felt over wide regions recovered from the dominion of savage life and overspread with a happy and intelligent population. Some of the members of the Society have contributed most generously in very large sums, towards the erection of the church. They look for aid from the East, to an amount which shall cover half the necessary expense of the edifice. The Unitarian Society at Burlington, Vt., has contributed $350 for this purpose. The Rev. Mr. Cordner, of Montreal, is now in New York city, soliciting aid, and will soon return here for the same purpose. We hope that his request will be promptly met. It is above all things important that the Society should enter its new temple entirely free from the embarrassment of debt.

THE CHRISTIAN'S GREAT QUESTION—'LORD, WHAT WILT THOU HAVE ME TO DO.'

This question contains the Alpha and Omega, the beginning and the end of religion. To the newly awakened sinner, seeking by repentance and newness of life, to obtain the pardon and favor of God, this is the first question that comes up in his heart, and bursts from his lips, 'Lord, what wilt thou have me to do;' and the Archangel pouring out the incense of his soul at the very foot of the throne, can ask no higher, 'O God, what is thy will?' My delight is in thy law. 'What would'st thou have me to do.' Here is the great, central, practical principle of religion, of the life of God in the soul. This is the great conception, the great manifestation of religion to which we wish to attain; yet this conception is not attained by many, and the manifestation of it in life and character is still less frequent even among those, who admit this to be the true and all comprehensive conception of what religion is and should be.

The great popular idea of religion is that it is some scheme, plan, process, something through which the soul is to be secured against the condemnation of God in the day of judgment: that it is something by which the wrath of God is to be diverted in that solemn hour, and the soul admitted to happiness. The popular idea of religion throws forward all its benefits and blessings, gathers them around that event; and if men have entered into the arrangement, gone through the process by which the soul is assured of acceptance, then 'they are at ease in Zion. Persons are converted, they are baptised, they are received into the Church, and then they live very much as other persons do. They have passed through the process; they have had their religious experience; they have made a covenant with God; they are sealed up unto eternity. They have no more anxiety to feel, and little, if any further effort to make. They observe the forms of the Church and the ordinary exercises of piety; and though there are faults existing in themselves, which they strive not to correct, duties omitted which they strive not to perform, many parts of life and character which their religion does not reach, and never has reached, with its reforming and controlling power, they look forward with assured confidence to the hour, which is to reward their formal piety by a triumphant entrance to the community of saints and the fellowship of the just.

This is the popular conception of religion; it is false and imperfect. It does not embrace the whole and true conception of religion.—Yet we are all of us tempted to fall into this conception, and we do more or less fall into it. We do, after all, the best of us, regard religion too much in the light of a sabbath and sanctuary matter. We go to church to be religiously affected, or, as the phrase of some is, 'to get religion,' or as a proper religious observance; but in our week day pursuits and affairs, in the circle of our families, in our domestic and social intercourse, we permit our feelings and affections to have pretty much their own way. They rove hither and thither, and attach themselves, and occupy themselves with whatever they list, and we think little of interfering with them; and so long as we do not fall in to open, positive, grievous sin, sin that the world and the church must take notice of and condemn and punish, we are satisfied; we think we are doing very well; we regard ourselves as religious persons, though all the while we are inordinately attached to the things of time and sense—and the all comprehensive principle, motive, guide to duty, given in the question which we have taken for our motto, enters not into our conduct —certainly not fully and thoroughly.

The great central principle and purpose of religion is presented in this question, 'Lord, what would'st thou have thy servant to do?' It is the devotion of the soul to the will and law of God. What religion requires of us, what it would produce in us, is that always, on every occasion, in every employment, in every duty, in every sorrow, in every temptation, in our families, in our business, everywhere and always, we ask, 'Lord, what would'st thou have thy servant to do;' what is the will of my heavenly Father in this matter? What will he have me do? Will he approve, if I feel and say, and do thus? I wish to please him, to do what he approves, to secure his love and favor, which is the life and light of my heart. Is not this the true conception of religion? The great practical, all pervading principle, which religion would implant in the soul. Can we conceive of any thing higher than this? Ought we to be satisfied, can we be innocently satisfied with any thing lower than this? We can not, we ought not to be. Religion should become to the soul, to the spiritual nature, what the atmosphere is to our body; the very life and light of our beings; the all pervading air through which we live and breathe.

We cannot doubt that this is the great central practical principle of religion, the great conception of it we should endeavor to form in our hearts and carry out in our lives. It is a broad conception. It delivers religion from the littleness, the narrowness of creeds and formalism, the two great obstacles that have opposed the progress of the Gospel, that have fettered its free and generous truth, that have cramped and distorted its natural action upon the mind and heart of man.

The history of the Christian Church is a melancholy and humiliating history. It is painful to perceive how little men have understood the Savior's declaration, 'the kingdom of heaven is within you,' how far they have forgotten that the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. They have made it a kingdom of meats and drinks, a kingdom of forms and ceremonies. Nay, they have confined its gracious and saving influences to these. In this age, enlightened and advanced as we deem it, it is believed and maintained, and men of intelligence and learning and piety, lend themselves to the idea, that 'the means of grace' as they are technically termed, that is, the way, the means of obtaining Gods pardon and favor, his acceptance and eternal blessing, are not that spiritual worship which the Savior declared the Father desires, not that secret prayer, that earnest, private prayer of the heart which has the promise of being heard and answered, but the observance, the reception of Christian ordinances, at the hands of a particularly ordained priesthood. The benefit of these ordinances consists not in the emotions they excite, the impressions they make upon the heart of the recipient, but in the fact that they are administered by men who can trace, or who can claim to trace, their descent, by a regular succession of Episcopal ordinations, back to the apostles themselves; though in making out this chain of succession, they are obliged to number among the links, bishops and pontiffs whose characters were a disgrace to humanity, and whose lives and examples were a curse to the communities whom they tyrannised over and deluded. We have used this language before. But the times demand a repitition; and we say again as we have said heretofore, that it cannot be that this is a part of Christianity, or that that spiritual kingdom, that consists in righteousness, peace and joy in the Holy Ghost, is thus ritual and formal in its means. Teachers of truth and preachers of righteousness there have ever been in the Church from the days of the Apostles until now, and ever will be. The office has been perpetuated, and will be perpetual; but it is, as it were a spiritual creation in every instance; its true influence, authority and usefulness, come from a spiritual preparation of mind and heart, and not from a levitical descent and succession; and the self-elected and self constituted preacher, who rises in a Quaker assembly within the plain walls of a Quaker Church to 'bear his testimony to truth,' to rebuke sin and exhort to righteousness, may be accompanied with the saving spirit and power of God and made the instrument of winning souls to Christ and spreading the Redeemer's kingdom as readily and freely as the Pontiff celebrating mass before the high altar of St. Peter, or the archbishop administering the emblems of the body and blood of a crucified Savior in his time hallowed cathedral; and the man, the question of whose heart is 'Lord, what would'st thou have thy servant to do;' whose reference is, in all his thought and purpose and action, to the will and law of God in Christ Jesus, is numbered among the redeemed and accepted, though he belong to a Church without a bishop; aye, or to a Church that has no pastor but Christ, and no ordinance or worship but the secret incense of the heart.

But this man, even if his heart be filled ever with the most elevated spirituality, must have some forms. His religion must have some outward means of expression and invigoration. It is certainly so. But he will not say—my forms are the only genuine, efficacious, acceptable ones.—The promised aids of the spirit to regenerate and sanctify, come through these and these only, or through these more surely and freely than any other. He will think his own forms good, and use them with an humble and sincere heart. He will think the forms which others use, good for them, and rejoice that under different manifestations, there may be the same spirit. He will take a broad and generous view of Christian doctrine and worship, and where he finds a man's heart right, be ready to extend to him the hand of sympathy and recognition, and rejoice to believe, that the infinite and omnipresent spirit of God has no one source and narrow channel of creed or form through which its blessed influences descend to the disciples of Christ.

Again this is a practical conception. The man who makes this the great central idea, the prominent feature in his conception of the spirit and power of the Gospel, necessarily brings religion home to his conscience, carries it with him into life and character, has a perpetual guide, motive, principle, prompting his heart and shaping his conduct. His religion is not an external appendage; it pervades and informs his whole being. As he comes down in the morning and meets the family circle, his religion prompts him to inquire, 'what would the Lord have me to do?' As the head of this family, as the husband of this wife, as the father of these children, the centre of this domestic circle, what is my duty? and the answer is at hand. He finds it in the promptings of his heart, affections, and conscience. He is cheerful, gentle, kind, forbearing, just. No angry words escape his lips, no sullen mood contracts his brow. A grateful, devout and dutiful heart beats in his bosom, beams in his countenance, speaks in his words, shines out in his conduct. He invokes the blessing of God and leaves the blessing of his own pure example and Christian temper with his family, as he goes forth to his business; and in all his intercourse with his neighbors, in all his transactions of sale and purchase, in all his conduct in the markets, the forum, the work-shop, the countinghouse, his religion prompts him to to the question, 'Lord what wouuldst thou have thy servant to do?' What is thy will and my duty in this matter? Is my business lawful, Christian, useful? Do I conduct it on right principles, in a right spirit? Am I seeking *first* the kingdom of Heaven or the gains of earth, and am I so using the gains of earth, that they shall help me to gain the rewards of Heaven? And with this principle, this conception in his head, of what religion is and should be, its reflection and result in his life, his words and actions are just, true, generous, kind, noble, earnest. The world does not enslave, nor temptation seduce, nor passion mislead him. The first great command abides in his heart.—The second is therefore obeyed in his conduct. He does what man should do to man, because his great rule and principle is the will of God.

Lastly, this is not only a *broad* conception and a practical conception of religion: it is a high conception of religion—the highest we can form. As we said before while this question is the first asked by the penitent sinner, it is the highest and the last the Archangel can ask. We can conceive of no higher state of a *created* soul than this, that its first, supreme, ever abiding, all controlling desire be to conform to the will and law of its Creator. We cannot go beyond this; we must not be willing to stop short of it. This is the true filial relation of the soul to God. When we see a child to whom his parents will is his supreme law, who when he is tempted to do wrong says, '*No!* It will displease my father, it will give him pain, I will not do it:' who, again, when duty is distasteful says, 'yet, I don't like it, it is painful, but it is my father's will, it will please him, I *will* do it;' we say there is the true spirit of a child. A true child of God must have the same spirit. It is the greatest attainment we can make; and it is only as we make it that the Savior's prayer is fulfilled in us, and we become one with him and God.

'AND AFTER THE FIRE A STILL 'SMALL VOICE.'

The whole force of that sublime passage, which describes the manner in which the divine presence was made known to Elijah, is evidently contained in the words the still *small voice*. It teaches and was designed to teach some important principles respecting the evidences and character of religion, and the character of its author. It teaches that the Deity does not, either in nature or by revelation, force himself upon our notice or faith. There are two extremes upon this point which the passage opposes; superstition on the one hand, infidelity and scepticism on the other. The untutored savage is inclined to superstition, looks for his God's in the great and strong wind, in the earthquake and the fire, while he is deaf to that voice which speaks from all corners of creation. Unaccustomed to reflection, incapable of tracing the unity of design and purpose running through all parts of the universe, proclaiming the existence of *one* infinite and almighty mind, he is easily induced to regard every detached appearance, as indicative of the existence of a separate being or agent, and disposed to trace the hand of a Deity, in the irregular convulsions of nature, rather than in its steady and uniform action, and to erect in every grove, and by every stream an altar to the *unknown God*. The philosophic inquirer on the other hand is rather inclined to scepticism. Not looking for a separate God in the wind, the earthquake, the fire, he is in danger of not hearing him when he speaks in the still small voice. The natural tendency of philosophic inquiry into the nature and causes of things, is to throw light upon the plan of the universe, to discover more and more traces of divine wisdom and benevolence, and to increase and confirm the proofs of natural and revealed religion. But it has not always this tendency with all minds. It disposes some to rest in the secondary causes they have discovered, and to overlook the first great cause of all. Not seeing God in the wind, the earthquake, or the fire, knowing that these are produced by established and invariable laws, they will not see him, nor hear him anywhere. To both these tendencies and states of mind the passage offers an instructive and admonitory lesson. It teaches the superstitious, that they must not be more disposed to tremble before the destructive energies of nature, than to confide in the harmony and mildness of its ordinary administrations. It teaches the sceptical not to overlook the evidences of God's presence and agency, not to resist the words of instruction, encouragement or reproof, that may be gathered from every valley and hill-top and shady grove, from the ordinary providence and daily works of God.

But may not an important lesson be drawn from this passage with regard to the nature of religion, its principle or essence in the soul; its exhibition in the life. It is a still small voice in the heart. It is a gentle, quiet, calm, peaceful, blessed action in the daily life. It is no friend to noise, pomp, show. It doth not delight itself in display and excitement. As the being and character of God are more gloriously displayed and more convincingly proved to us, in the usual order, harmony and beauty of creation, than in the occasional and temporary convulsions of the elements, the wind, earthquakes and tempest, to love and reverence to God, i. e. religion itself is best and most beautifully exhibited, not in the turbulence of the emotions, not in the strong excitement of the feelings and passions, not in tears and sighs and exclamations, that an admiring crowd may behold how a sinner can be converted and a saint become doubly-sainted; but by its steady and uniform influence upon the temper and conduct, in daily and ordinary life. The seat of religion is the heart.—This is its first temple. This does it regard as a spot of holy ground, that would be profaned by exposure to the public gaze. Thither does it retire, and shutting out the world, celebrate the highest triumphs of its faith and hope, unseen but by the eye, unaided but by the hand of God—and from thence, as gently, as steadily, but as universally and irresistibly, as the life blood is sent through the system, should it send its influence to every part of the character, and every portion of the conduct. It is a still small voice—but it has the power of him, who said 'Peace be still' to the winds and the waves of Genesareth, and they obeyed him.

As in its external promulgation and establishment, the religion of the Gospel, came without show or noise, a small and humble thing, confined to twelve fishermen and tax-gatherers in an obscure chamber of Jerusalem, but spread itself silently and slowly, till it threw from its pedestal every idol God, converted every heathen temple into a Christian Church, and by the simple power of truth brought the whole Roman world to the Christian faith; so in its inward establishment in the heart, in its application to individual character and conduct, it is a still small voice, contending with the fury of man's passions, and without noise or parade, turning to peace and almness, the convulsions of his agitated thoughts and purposes, overthrowing his worldly principles and conquering his besetting sins, opposing the seductions of present interest and elevating his affections from earth to heaven, from time to eternity, loosing the silver cord of pleasure that binds to earth, and leading the faithful disciple to accompany in spirit the Savior, risen triumphant from the tomb, to that world, where the glorious company of the Apostles, the goodly fellowship of the prophets, the noble army of martyrs, are praising God—God was not in the wind, the earthquake or the fire. Let us seek him not then, in *agitations* and excitements. Let us seek him not in noisy assemblies where burn the fires of strife, where rage the tempests of the passions, but let us seek him in the stillness and quiet of our own hearts, in the silent prayer, that goes up from the devout heart. Let our religion, like the manifestation of God to the prophet, be that still, calm, steady principle, that so extend its influence to every word, thought and action, and touches every part of character and conduct, that it causes every eye that sees us to bless us, and every ear that hears us to bear witness to us.

DUDLEIAN LECTURE.

The second subject in the course of four Lectures provided by Paul Dudley, to be delivered in Harvard College, came up in due order, on Wednesday last. The Lecture was delivered by the Rev. Barnas Sears, President of the Newton Baptist Theological Institute. Instead of a text, the Lecturer took for a motto, the words of the founder of the Lecture, 'for the confirmation, illustration, and improvement of the great articles of the Christian Religion.' This subject has been subjected to such an exhausting process by discourses in a multitude which no man can number, that interest is imparted to each new discussion of it only by force of the peculiar genius, the originality, or individual characteristics of a lecturer. Pres. Sears, with a calm and forcible manner, delivered an unpretending discourse, characterised by great good sense, candor and discrimination, and without any of the formalities of a philosophical discussion, he combined its method and its spirit. He presented a brief review of the history of his subject, and showed that some questions entering into it, which were once of the most engaging and the most frequently treated, were no longer open, but in the estimation of competent judges, were closed. Under three heads of concise and well illustrated arguments, he presented the evidence which is now deemed satisfactory in attesting that the origin and subject matter of the Christian Religion involve super earthly agencies.

His closing appeal to the students, besides being exceedingly appropriate and dignified, was cogent and impressive. Such appeals from the pulpit to young men are too apt to be characterised by a ghostly and ministerial spirit, a professional air which takes from the weight of advice, by making it appear dictatorial or threatening. Pres. Sears alluded to the captivating form which free speculations could assume to the young, he spoke of the pride of misnamed philosophy, and of the justification which some persons thought they had for maintaining a decent scepticism. But he said it was not by a race of such as these that the foundations of truth were searched, but by a wholly different style of thinkers, students and reasoners. He concluded with the sincere utterance of the hope that the seats before him might be filled from year to year with youths of the right spirit, who should be trained in the school of true wisdom, and go into the world as its lights and guides.

ORDINATION AT SHARON.

On Wednesday, the 8th inst., Mr. Samuel Pettes, Jr., was ordained Pastor of the First Congregational Society in Sharon. The services were as follows: Prayer, by Rev. Mr. Merrick of Walpole; Selections from Scriptures, by Rev. Mr. Robinson of Medfield; Sermon, by Rev. Mr. Lothrop of Boston; Prayer of Ordination, by Rev. Mr. Huntoon of Canton; Charge, by Rev. Mr. Robbins of this city; Right Hand of Fellowship, by Rev. Mr. Smith of this city; Address to the Society, by Rev. Mr. Hall of Providence; Concluding prayer by Rev. Mr. White of Dedham. The Sermon was from Luke xxiv. 21. 'But we trusted that it had been he who should have redeemed Israel.' The purpose of the Sermon was to set forth the tendency, the capacity of Christianity, through the truth it reveals and the spirit it infuses, to regenerate the world, to deliver society from the evils under which it groans.

NEW PUBLICATIONS.

An Original History of the Religious Denominations at present existing in the United States, containing authentic accounts of their Rise, Progress, Statistics and doctrines; written expressly for the work by eminent Theological Professors, Ministers and Lay-Members of the respective Denominations. Projected, compiled, and arranged by I. Daniel Rupp, of Lancaster, Pa. Philadelphia, J. J. Humphreys, 1844, 8vo, pp. 734.

This work is certainly an improvement upon those of like character, by Evans and Hayward. Its design appears on its title page. Such a work when undertaken by one man would be absolutely worthless, but being the result of the joint labors of those who are interested in its correctness and have the opportunity of securing it so far as themselves are concerned, it must be valuable to a large class of persons. The Compiler applied to some prominent individual connected with the organizations of the various religious denominations to procure a paper relating to his own denomination, with the promise that the manuscript should not be altered. The result is that we have a large volume containing Forty-Three Articles, bearing the titles of as many different religious communions, from the Roman Catholics to the Latter Day Saints. The article on Unitarianism was procured by the A. U. A. from Rev. Dr. Lamson of Dedham, and will we think be of great advantage to our cause, as it presents an historical and Scriptural sketch of our views, and not a plea in their favor.

The work may be obtained of Messrs. Saxton & Peirce, No. 133 1-2 Washington st., also at No. 22 Court st., and at No. 53 1-2 Hanover st.

Messrs. Jordan & Co. No. 121 Washington St., who are agents for numerous periodicals, have received 'The Protestant Quarterly Review,' edited by Rufus Griswold, No. 2. This periodical is published by the American Protestant Association at Philadelphia, and is designed to expose the unscriptural, oppressive, persecuting and encroaching spirit and practices of the Roman Church. The present number contains articles upon the Romish editions of the Bible, on Transubstantiation, on the Persecutions of the French Protestants, on the Mystic Babylon, and on the Romish Mission.

Messrs. Jordan & Co. have likewise published the American Parlor Magazine, Edited by Rev. Darius Mead, N. Y. This appears to be the first number of a new family magazine, beautifully printed and richly illustrated, designed to supersede some of the trash now in circulation, by the offer of better matter.

The same firm has published a translation from the German, entitled 'Remakable Visions, comprising highly important relations concerning the Life after Death.' Certainly a remarkable book, containing much to excite thought, and to open trains of interesting reflections. It professes to record the visions granted to a young and pious girl, and to describe journeys made by the spirit to the moon and the planets.

For the Register.

SELLING NEWSPAPERS ON SUNDAY.

MESSRS. EDITORS:—I wish to inquire through your columns, if there is any legal or authorised method of abating a nuisance to which we have been once or twice subjected of late, and to which we are exposed whenever a British steam ship happens to arrive on Sunday morning—I mean the hawking of penny papers about the streets on Sunday. In returning from Church last Sunday afternoon with my wife and children, I was greatly annoyed by the cries of boys, thrusting penny papers into my face, announcing news by the steamer, and urging me to buy. Some dozen or more assailed me in this way between Milk street and Bowdoin Square. I do not like this. I regard it as a nuisance, an evil and a wrong. It is very rare that the news by the foreign steamers is of any great interest or importance; almost never, is it so important that a day's delay in communicating it to the public would occasion any inconvenience or any loss to any one. I do not think that the penny papers ought to open their offices, and occupy their hands in publishing extras for this purpose. But if they will do this, let those who wish to ascertain the news go quietly to their offices and purchase. Let them not send forth an army of vagrant boys, who ought to be at home or at Sunday School, to offend the ears and the principles of quiet citizens by crying them about the streets. If there is any ordinance of the city for this case made and provided, I hope it will be applied and enforced against the next offence of the kind that occurs. If there is no ordinance of the kind, I hope the Fathers of the City Council will see that one is provided and executed. L.

To our shame, we must confess our ignorance and inability to answer the above inquiry of our correspondent. We do not know whether under the present laws of the State or the City, any legal remedy is provided for the evil of which he complains. We agree with him, that it is a nuisance and a wrong. We were annoyed equally with himself on our return from Church on Sunday afternoon, and hope with him, that the fathers and guardians of the city will look to this matter hereafter.

STOW, May 4, 1844.

MESSRS. EDITORS:—Having casually met with the following passage in the Christian Watchman of the 3d inst., I send it for insertion in the Christian Register, believing, as I certainly do, that its application is by no means to be confined to the Baptist denomination, for whose special edification it appears to have been written, but may be also safely and usefully applied to other Christian denominations, and of course to *ours* among the rest. That it may prove lastingly profitable to all whom it may concern, is the fervent prayer of an aged minister and subscriber.

'When an individual is inducted into the pastoral office, he is not encouraged to study. His wealthy parishioners present him with food and clothing. But who gives him books and periodicals? Nobody! for nobody cares whether he has any or not. Having but little mental discipline, with a small library, and perhaps of smaller value, having much visiting to do, and knowing that a warm talk about nothing will be highly appreciated, is it to be wondered at that the dulness of a sermon should have passed into a proverb.

'Besides an old minister and a young doctor are unmarketable goods. The body is of so great value, that to trust inexperienced hands with it, would be the height of presumption.—But the never dying soul, is of so little consequence, as to be a fit subject of experiment for tyros. Who would care to have a blooming youth just from the academy, to feel his pulses? And who can endure a grey head and wrinkled face in the pulpit? If the farmer, the mechanic, the merchant, or the man of science needs advice, he applies to the aged. The value of some dollars is at stake, and, therefore, the wisdom which experience alone can teach, must give her counsel. But if a soul be in danger, if an individual is anxious to know the way of life, boys must be consulted. A young minister must be employed, in order to interest the young. And the consequence is, that in understanding the Scriptures we are all boys and girls.'

COVINGTON, (La.,) A. D. 1844.

MESSRS. EDITORS:—Having taken your paper for the past six or seven years, in the course of that time, many paragraphs on Southern Institutions have appeared in it, that gave me offence; but recently (6th inst., *Annexation of Texas*) is one of such a demoniac spirit, as to settle the point at issue. I desire you not to send another of your numbers, to me or to my address, as they will not be taken out of the office.

[The subscription list of the Publisher is improved by the omission of the name of the writer of the above.]

MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY, for the relief of the widows and children of deceased clergymen.

If any alteration has taken place in the condition of those who received aid from this Society the last year, or if any new cases have occurred which require the attention of the Society, it is requested that information thereof may be given to the committee, on or before Monday, the 20th inst. In new cases, the age of the widow, the number, sex, ages and circumstances of her children; the amount of her property; her ability to help herself; the connexions she has who are able and willing to help her, and in what way they assist her; her income; and any peculiar circumstances which render her an object of charity, or make it desirable she should have aid the present year, must all be stated.—

No widow can be a beneficiary of the Society whose husband was not a settled minister in the Commonwealth at the time of his decease, and was not orginally settled for, at least, the term of five years. The committee are Dr. Lowell, Dr. Pierce, Dr. Palfrey and Mr. Blagden.

NOTICE TO A CORRESPONDENT. Our correspondent 'Honestas' of Brooklyn, N. Y., is informed that we shall be glad to receive his communication.

The Treasurer of the Evangelical Missionary Society acknowledges the receipt of Thirty dollars from the West Parish Sewing Society.

BAPTIST CONVENTION. A Triennial Convention on the subject of Missions, was held in Philadelphia on the last week of April, by the clergy of the Baptist denomination. It commenced on the 25th and closed on the 30th. It was supposed to be the largest body of delegated clergy that ever assembled in that city, the number of delegates reported, being four hundred and fifty-eight.

The receipts of the Society during the past year in the foreign departments, have been $62,052.— The expenses during the same period were $89,795. Eight of the Society's missionaries have died during the year, three of whom were ladies. The Society has among the Indians in North America seven missions and thirty-two missionaries and assistants; in West Africa one mission and six missionaries and assistants; in Asia, seven missions and sixty-two missionaries and assistants.

A resolution and preamble were passed, in which the Convention, assembled to co-operate in the support of Foreign Missions, disclaim all expression of opinion on the slavery question, leaving the members at liberty elsewhere, to promote their own views in a Christian spirit.

The Rev. Dr. Sharp, of this city was elected president of the board of directors of Foreign Missions.

In the department of domestic missions the receipts were $51,811. We are told that the total number of agents and missionaries registered in the missionary table is 359. They were distributed in twenty-five States and Territories in Canada and Texas.

BOSTON NATURAL HISTORY SOCIETY. At the late annual meeting of this Society, the President read a general report of its present condition, and its operations during the past year. The condition of the Society is prosperous, and its collections and publications, we are told, 'continue to increase in value and interest.'

The Boston Daily Advertiser thus refers to the subject:—

After the several reports had been read, Professor Gray who had been invited to deliver the annual address, read a highly interesting paper on the recent discoveries and developements in botannical science. As the Society subsequently voted to print the address, we do not attempt to give any sketch of it. But its clear and simple display of the rapid and beautiful progress which the physiology of the vegetable kingdom has recently made, was of so valuable and entertaing a character, containing information almost entirely new, that we hope to be able to publish extracts from the discourse itself when it shall be printed. It was heard with the closest attention and interest.

DECEASE OF DISTINGUISHED FOREIGNERS. In a late letter of Mr. Walsh, we have the following passages respecting the decease of two distinguished men.

Our telegraph from Spain includes the death of Don Augustin Arguelles, the purest and steadiest of Spanish *patriots*; a principal author of the Constitution of 1812; a Minister from 1820 to 1823; a chief of the Progressists, and tutor to Queen Isabel during the Regency of Espartero. For many years he enjoyed the fame and influence of the first orator of Spain. He reached the age of seventy. Chagrin at the condition of his country accounts for his sudden decay and dissolution. The London Morning Chronicle furnishes a suitable editorial tribute to his rare merits of every kind.

The capital of Bavaria, and the fine arts, are bereaved of an eminent and most useful man in Stiglmayer, the director of the noble foundry in Munich. He was originally successful in engraving, painting, and sculpture, and finally carried bronze casting to a perfection before unknown in Germany. He achieved one hundred and ninety-three monuments of colossal size. He expired two hours after the casting of the statue of Goethe, and in the arms of his workmen.

AMERICAN SURGERY IN CHINA. Intelligence from the celestial empire assures us that Dr. Peter Parker—whose labors and bold operations were of an astounding character before his late visit to Boston—is more highly valued since his return than before. All classes of Chinese crowd into the Hospital. No objection is made to the residence of Mrs. Parker amongst them. There is an extraordinary departure from the ancient and long determined policy, that no foreign female should enter the country. [Dr. Smith's Boston Medical and Surgical Journal.

ROMAN ANTIQUITIES IN AFRICA. A bust of Parisian marble, in good preservation, and of excellent execution, as it is said, has recently been dug up at Cherchell, in Africa, supposed to be that of Ptolemy, son of the 2nd Juba, and the last king of Mauritania Tingitana, which is valuable as being unique. Cherchell is the ancient Cæsarea, the capital of that kingdom. The bust is the portrait of a man in the freshness of youth with the royal fillet on his brow; and has a striking resemblance to the likeness on the coins of the Ptolemy in question — It is destined for the Royal Museum.

A law has been introduced in the Assembly of New York, to punish cheating by false representations, or obtaining goods on false pretences. The Sun says organized companies of swindlers are constantly establishing themselves in that city. They hire stores, purchase goods, and fit up elegant establishments; references are given from one to the other; the scheme is carried on just long enough to make a small fortune for its projectors, when they close their stores and run away from the country, leaving their creditors in possession of splendid promises and instructive lessons. Such dishonesty deserves to be as severely punished as burglary or larceny.

THE ANNEXATION PAPERS. The Washington correspondent of the Phil. North American says:—The friends of Mr. Tappan extremely regret his injudicious act in sending on the Texas documents to the Evening Post. So great a violation of confidence cannot be easily overlooked.

CROTON WATER IN THE WEST INDIES.—We have full files of Havana papers to the 20th ult. inclusive. The *Faro Industrial* compliments the captains of the brigs Mazeppa and Neuvitas on the success attending the introduction of the Croton Water into the ports of Cuba, several hogsheads of which were carried from this port, and proved a profitable article of trade, in consequence of the unusual drought which prevails on the Island. [N. Y. Express.

ALBANY, May 2.

It is estimated that there are over 500 tons of merchandise now lying in warehouses here, waiting facilities for shipment westward. Every canal boat that can be found put into immediate requisition, still the daily accumulation is quite, if not more than equal to the shipments. Many of our merchants say they can sell their goods more readily than they can ship them.

Friday evening about 8 o'clock, during the thunder storm, the roof of Boylston Hotel, in School street, was struck by the electric fluid. The fire was mostly confined to a room in the upper story. [Boston Bee.

RIOT IN PHILADELPHIA—A NUMBER OF CITIZENS KILLED—BETWEEN TWENTY AND THIRTY BUILDINGS BURNT, INCLUDING THE MARKET-HOUSE.

A most extraordinary riot occurred at Philadelphia, commencing on Monday, occasioned by the assembling of a party there calling themselves Native Americans.

The Philadelphia North American gives the following account of Monday's riot.

GROSS AND UNPRECEDENTED OUTRAGE.

An outrage of a character entirely unprecedented in our community, occurred yesterday afternoon in the District of Kensington. On Friday afternoon last, a meeting of the Native American citizens was held in the Third Ward, Kensington. They were attacked and dispersed by a superior force of Irishmen. In consequence thereof, a mass meeting was called of the American Republicans, and the scenes below depicted, occurred as near as we are enabled to gather from the conflicting accounts. Such an act is loudly to be deprecated: writing and feeling as Americans, we hardly dare to trust ourselves with a commentary upon it. Blood of citizens, who in peaceful assemblage were assaulted by an organized band of alien or naturalized ruffians, has been shed; unarmed and unprepared they were shot down in the streets like dogs, for daring to assemble to consult over the interests of their native land. We trust this matter will be sifted to the bottom, and the murderers will feel that the arm of the law, though it may at times slumber, can be aroused.

After the meeting was organized S. R. Kramer and Gen'l. Smith addressed the meeting when it commenced raining, when the meeting adjourned to the Washington market house distant only about 200 feet. Some of the Natives entered the market house when they were addressed by a man named Patrick Fisher, who desired them in an authoratative tone to keep on their own ground and not come into that place—a scuffle ensued between Fisher and one of the Natives. The meeting being organized, Mr. Levin commenced addressing it—in a short time several brick bats were thrown at the crowd in the market house, soon after a pistol was fired from a street about 100 feet west of the market house. This was followed by a volley of brick bats and stones from a large number of persons from the rear of the Hibernia Hose House, and was quickly followed by the discharge of some 20 or 30 muskets and guns, the balls and shot from which took effect upon the crowd, and instantly killed a young man 19 years of age, named George Shiffler—several buckshot lodging in his right side, and one of them passing through his heart. Several other persons were severely wounded; one of them named Joseph Cox, very severely in the right thigh, and another named C. Jackson. Several others were wounded with balls, as the firing was kept up for some time from several houses in Cadwallader street, and among them were the following:—John Deal, George McCalmot, Samuel Beatty, Chas. Vanstavern, Henry Temper, Edward Spain and David Ford. The Natives retreated, but soon rallied, and drove back their assailants that were not in the houses; and while engaged in carrying off their comrades, another attack was made upon them, and a hard fight with brickbats, stones, clubs and bludgeons took place in which a number of persons were injured.

A very large meeting of the American Republicans was held last evening, at the Assembly Buildings. R. W. Green was called to the chair, and John Broadhead appointed Secretary. Spirited addresses, depicting the outrages in vivid colors, the scenes of the afternoon, were made by E. M. Spencer, Gen. Smith, T. R. Newbold, C. G. Childs, E. D. Tarr and W. D. Baker.

At this meeting several resolutions were adopted—one was to attend in mass the funeral of those martyrs of Republicanism who were slain on Monday. Another was the offer of a reward of $1000 for the detection of the perpetrators of the murders in addition to any rewards that may be offered by the proper authorities.

The Philadelphia U. S. Gazette of Wednesday continues the account of the riot on Tuesday when more citizens were shot and when the buildings were burned.

We have rarely, if ever, seen our city more excited than it was yesterday, in consequence of the outrages committed in Kensington on the day previous; and at an early hour, Brigadier General Cadwalader issued orders to his Brigade (that of the city proper,) to parade in the afternoon.

Meantime, a meeting, held by resolve of one that was held in the Assembly Building on the night previous,) was called in the State House Yard, for 3 o'clock, P. M. Previous to which, a great number of persons bore through the streets the American Flag, much injured, accompanied by a placard, bearing in large letters the following: "This is the Flag that was trampled on by the Irish Papists. (We are not sure that the words are exact.)

At 3 o'clock, the meeting in the State House Yard was very large, and as the call contained the addition that those who came should be "prepared for defence," some appeared with deadly weapons.—The Mayor, who was walking round the yard, quietly *withdrew* the persons whom he saw armed.—One of the persons thus arrested had a gun, and another a double barrelled pistol.

We believe that Mr. J. R. Newbold was called upon to preside. Among the speakers were General Smith and Col. C. J. Jack. The Rev. Mr. Perry offered resolutions, which were read and adopted by acclamation.

☞We have not room for the resolutions.

On motion of John Perry it was

Resolved, That a collection be taken up for the benefit of widows, mothers or children of the murdered.

Most of those present moved in a body to Kensington, (at the corner of Second and Master street,) and proceeded to organize a meeting, but they had scarcely nailed up their flag, (the same that is spoken of above,) when a number of boys made an attack upon the Hibernia Hose House. A number of shot were then fired from houses in the vicinity toward the meeting, and the Native Americans, after dispersing for a moment, rallied and attacked the Hose House, took out the carriage, ran the hose off the reel, and then broke the apparatus up. An old tender the property of the Washington Hose Company, which was also in the house, was broken up likewise. The Native Americans then (between four and five o'clock,) took possession of the Market House, and for the next three hours, the shots were frequent from the houses in its western vicinity. Men were seen lying upon the roofs of a row of houses fronting the Market; and in every place of concealment near the same place, others were occasionally discovered.

About 5 o'clock, another attack was made upon the hose house, and a lage new bell found in it was brought out into the open square, and shattered to pieces. Shortly after this, a frame dwelling-house, next to the hose house, was fired, and from that time up to 9 o'clock in the evening, the flames continued to spread without stay, until twenty-nine houses were consumed, the greater part of them being upon Cadwalader street, and four upon the street facing the market. About 7 o'clock the market house itself caught fire, and at 9 o'clock lay in a heap of ruins.

At 7 o'clock, the First Brigade, and two companies of the Third Brigade, came on the ground, under the command of Gen. Cadwalader, and formed on Master street, facing north. Cannon were stationed so as to range on the street fronting the market, and on Master street westward. A detachment of two companies under command of Col. Murray, marched to the north end of the market, and formed a cordon across the street. The military had previously been formed in like manner on Master street.

The Sheriff then detached a number of his constabulary force, (which had preceded the military on their march up,) and proceeded to examine all the houses from which shots had been fired; in one of them, a man named John Holmes, was found, and in the same room in which he was, was a rifle heavily loaded. He was brought out, and consigned to the care of the military.

In the meantime Gen. Cadwalader made a brief address to the great crowd assembled below Master street, urging them to preserve peace, and to act in co-operation with the military. The whole affair rested in the hands of the law, and he was bound to see that the settlement was lawfully made.

He made no distinction—knew neither friend nor foe in the matter, and was determined at all hazards to see the majesty of the law vindicated. This brief address, of which we have hardly given the substance, seemed to meet the general approbation, and during the entire evening the crowd of persons collected seemed disposed to let matters rest in the hands of the civil and military force.

At half past eight, members of the Carroll Hose commenced to throw water upon the burning dwellings, and succeeded in stopping the progress of the fire northward. At nine o'clock, the United States Engine arrived on the ground, under escort of a detachment of the Lafayette Light Guards, and immediately went into service. The Assistance Engine shortly afterward went into service, also under an escort of military, and shortly afterward nearly the whole Fire Department were upon the ground. The fire was then stayed, but not until a vast amount of property was destroyed.

ALSTON'S BELSHAZZAR. We copy the following notice of this great work, from the Boston Daily Advertiser.

This noble and highly interesting picture has now been exhibited two days. It attracts, of course, a large attendance of visiters. No one will lose the opportunity of seeing it who has any respect for the genius of the artist—for the beauty of parts of the picture and grandeur of the plan of the whole are such as fully to preserve the great interest which for years, it has excited.

We should hardly attempt, did our limits allow us, any account of the picture itself. We are sure that no one has seen it without the highest gratification, mingled with that regret which no one can cease to feel, that it is not all that it would have been. The general conception of the artist, which cannot but be admired, may be readily understood, so nearly was the picture completed at the time of his death. And all that portion of it which was finished, comprising most of the interesting groups of the picture, has all the beauty and power which the most sanguine could have hoped for from Mr. Alston's pencil.

THE TEXAS QUESTION. We find the following remarks on the Texas question, in the Philadelphia Saturday Post. We use them as well adapted to convey the information we wish to communicate.

'Since our last, several interesting matters have transpired in relation to the proposed annexation of Texas. In the first place the Treaty, and documents which were under the seal of secrecy in the Senate, have by some leak flown, and are now winging all over the country in the newspapers. As regards the Treaty we shall only say that the abstracts and points of it which have been more than once published in this paper, give a very fair general idea of it. The documents are some of them amusing enough.

Simultaneously with the publication of the Treaty came a letter from Mr. Clay to the editor of the National Intelligencer. Next followed in the Globe a letter from Mr. Van Buren to Hon. W. H. Hamet, of the House of Representatives. And next appeared in the Globe of Monday a letter from Hon. T. H. Benton to the members of the Texan Congress.

We cannot undertake to give a synopsis of so many documents particularly when the main points of each can be stated in a few words.—All three gentlemen agree in one point—opposition to the annexation while Mexico remains opposed to it. Mr. Clay speaks of such a measure as 'compromising the national character, and dangerous to the integrity of the Union.'—Mr. Van Buren refers to the answer made to the Texan Minister when he was President, and Texas asked for admission, viz: That the inducements to annex Texas, powerful as they are, 'are light when opposed in the scale of reason to treaty obligations and respect for that integrity of character by which the United States have sought to distinguish themselves,' and Mr. Van Buren knows no change of circumstances which should change this opinion. Mr. Benton is in favor of annexation, at any cost of money, but not at the cost of national honor. He says that a few years will give Texas the right of a sovereign power and then Mexico who only has now the right to interfere will have the right no longer.

After this expression from the two candidates for the Presidency, the subject loses its political interest, as bearing upon the next Presidential election.

In addition to these, we learn that Commodore Stewart, whose name has been added to the list of candidates for the Presidency, has written a letter in reply to inquiries as to his opinion on the subject of annexation. He is decidedly in favor of the project.

We have, as yet, no account of the proceedings in the Senate on the subject.

TRIAL OF MR. DORR. The Providence Journal contains a long report of the trial of Thomas Wilson Dorr, for treason. The case was given to the Jury at 11 o'clock on Monday night, and after forty minutes consideration, they returned a verdict of guilty. On Tuesday morning, when he was brought up for sentence, his counsel moved an arrest of judgment, and for a new trial, on the ground that the jury was not legally organized; that improper evidence was admitted and proper evidence rejected; and that the Court misdirected the Jury as to the law. The second Monday of June next was assigned for hearing this motion. [Courier.

ANTI-TEXAS MEETING IN WORCESTER. The Worcester Ægis of yesterday contains an account of a meeting held in that town, on Monday last, of citizens of the county, without distinction of party, to consider the subject of the proposed annexation of Texas to the United States.

A committee of five, of which Judge Allen was chairman, reported a series of resolutions against the annexation, which were, after some little discussion, adopted. [Courier.

MILDEW ON GRAPES. Mr. Alexander Ely, a highly respected and venerable citizen of this place, who has devoted much attention to the culture of grapes, informs us, that he has discovered what he confidently believes to be the true cause of the mildew on grapes, and also a means of preventing it. He believes that the evil is caused by an insect, and is not a fungus, or vegetable, as is commonly supposed. In this, we think, (with all deference to age,) he is certainly mistaken.

His remedy, or preventive, is, to trim the vines in winter, or very early in spring, and clean off all loose bark, &c., from the shoots; then mix three parts of tanners' oil and one part of India rubber, dissolved by heating; and with a brush wash the whole of the wood completely over with the composition. We have examined some vines treated by him last year, and they appear very clean and healthy; and we are informed they bore fruit free of mildew the past season, for the first time in many years. This practice is worth trying; but more experiments are needed to test its value.

[New Genesee Farmer.

CUBA. The revolution in St. Domingo, and the recent revolts among the blacks in Cuba, begin to awaken attention among those who are interested in sustaining the claims of Spain to that Island. England wants it, but can obtain no countenance from European powers in seizing forcibly upon it. The United States at one time had an inkling for it, but Great Britain frowned upon the project. France would like to possess it, but there is some prospect of St. Domingo finally reverting to its old proprietors. Cuba, however, is not in adequate position.—Of her 1,200,000 inhabitants, 300,000 are whites, 350,000 are browns or mustees, and the remainder are black. Of the whites 200,000 are creoles, the rest are emigrants from all parts of the world. The Mustees are nearly all free. The army and office holders are from old Spain generally. The creoles would be friendly to annexation with this country, and the whites are divided into many parties. Spain is in possession of all the fortifications, which are garrisoned by 20,000 troops, and sustained by one-third of the whole population.

A letter from Cuba, published in the Journal of Commerce, says:—

"At this time we are under very great excitement in consequence of a servile insurrection having recently been discovered in the island, and particularly in this vicinity. Whites are alike implicated, and many American citizens have been arrested and placed in irons and in the stocks, whom we have every reason to believe innocent. They are arrested merely on the single accusation or extorted evidence of the slave, under the torture of the lash. The most trifling conversation, or the least suspicious act is sufficient to send one to prison, where he is neither allowed opportunity for defence, or the consolation or sympathies of his friends and countrymen. There is a strong feeling against Americans, and the impression that the Government will seek no redress, which I most heartily hope may prove without foundation. Fear and terror are depicted in the countenances of all foreigners, and every one expects that he may be the next victim."

CONGRESSIONAL.

TUESDAY, April 30.

THE SENATE was uncommonly thin on account of the Baltimore Convention. Mr. Fairfield presented the credentials of John M. Niles, senator elect from Connecticut, and stated that Mr. N. was ready to be qualified.

Mr. Jarnagin said he might protest against the step without some farther explanation. The gentleman had been here for some time and had not offered to take his seat. It was known to all that he had labored under an affliction of Providence, and it was due to the gentleman himself to enter into some inquiry on the subject.

Mr. Fairfield said he had lodged in the same house with Mr. Niles for some weeks past, and he had been acquainted with him formerly. He could safely say he was as well qualified as any member of this body.

It was finally agreed to appoint a Committee of Inquiry into his election, and his capacity to take a seat here.

The Senate spent the day in the consideration of private bills.

IN THE HOUSE. A resolution was proposed fixing the 8th day of May for the termination of the debate on the Tariff. But it was objected to, and was not insisted upon.

The debate was prosecuted by Mr. Albert Smith, of N. Y., Mr. Linn Boyd, and Mr. Smith of Indiana, and others.

Mr. Clay was in the Capitol to-day, and looked in good health.

WEDNESDAY, May 1.

In the Senate, the morning hour was occupied in the presentation of memorials from every section of the country in favor of the immediate Annexation of Texas; which was all the business done at the time our paper went to press.

The House took up the resolution of Mr. Brodhead, to stop all debate on the tariff on Wednesday, the 8th of May, and Mr. Dromgoole moved to amend it by inserting Monday next; and the previous question was demanded, and seconded by the following vote: yeas 71.

The question then recurred on the amendment of Mr. Dromgoole, and the yeas and nays were demanded and ordered, and the following is the result: yeas 38, nays 101. The resolution was then agreed to.

Mr. McKay then moved a suspension of the rules for the House to resolve itself into a Committee of the Whole on the state of the Union to take up the Tariff bill; which was agreed to.

Mr. Hopkins took the Chair, and the Committee took up the Tariff bill.—Mr. Bidlack, then finished his remarks in favor of the protective policy; and he was followed by Mr. Buffington on the same side of the question. The discussion was going on at the time our Reporter left the House. [Madisonian.

THURSDAY, May 2.

The SENATE did not sit to-day.

The House was called for reports of Committees. None of importance were offered, except one from the Committee on Foreign Articles, requesting the President to interpose his good offices in behalf of the American citizens imprisoned in Van Dieman's Land. This was adopted.

A Bill for the prevention of trespasses on Indian lands, was adopted.

The Post Office Bill from the Senate, was referred.

The Tariff Bill was taken up and discussed by Mr. Cobb of Georgia, Mr. McDowell, Mr. I. R. Ingersoll and others, till the hour of adjournment.

FRIDAY, May 3.

The Senate, immediately after the reading of the Journal, adjourned to pay their respects to Mr. Clay.

In the House, after the reading of the Journal, Mr. McKay, from the Committee of Ways and Means, reported several appropriation bills, which were ordered to lie on the table and be printed.

Mr. G. W. Jones moved to reconsider the vote by which the resolution was adopted authorizing the Committee on Public Buildings to have all the papers printed in relation to the public buildings, now before that committee. After a desultory debate, in which Messrs. Hopkins, Hungerford, and Simons, took part, the vote was reconsidered, and the subject referred to the committee on engravings.

Mr. Vance moved that the House resolve itself into a Committee of the Whole on the state of the Union to take up the tariff bill; which was agreed to. Mr. Hopkins took the Chair, and Mr. Chappell, of Georgia, addressed the Committee in opposition to the tariff of 1842, denying the right of protection, and in his remarks he advocated the annexation of Texas. Mr. Severance then obtained the floor, and addressed the Committee in favor of the protective policy, and denied the principles of the Compromise Act. The House was in Committee of the Whole on the state of the Union, all day, discussing the tariff bill; and, late in the evening, the committee rose, reported progress, and then the House adjourned.

SATURDAY, May 4.

In the House, Mr. Morris, of Pennsylvania, presented resolutions of the Legislature of Pennsylvania in relation to the Tariff. Mr. Rhett presented a report from the Committee on Foreign Relations, accompanied with a resolution, in relation to the subject of Colonization; which was laid upon the table, and ordered to be printed. The House resolved itself into a Committee of the Whole on the state of the Union, and the committee took up the Tariff bill. Mr. Kennedy, of Indiana, addressed the Committee in opposition to the doctrine of protection for protection, and in favor of a revenue tariff, to meet the wants of the Government. Mr. Dickey followed on the opposite side, in favor of a protective tariff and a United States Bank, to regulate the currency—and the debate was going on at the time our reporter left the house.

TUESDAY, May 7.

IN SENATE, the morning hour was occupied in the presentation of memorials and petitions upon various subjects. After which, the bill granting certain public lands to the State of Indiana was read a third time and passed, which was all the business done at the time our paper went to press.

IN THE HOUSE, after the reading of the Journal, Mr. McKay moved that the rules be suspended, for the House to resolve itself into a Committee of the Whole on the state of the Union; which was agreed to. Mr. Weller took the Chair, and the Committee resumed the consideration of the Tariff bill; and Mr. Duncan finished his remarks commenced yesterday. After he had concluded, Mr. Hardin, of Illinois, obtained the floor, and advocated a high protective Tariff. The discussion was going on at the time our Reporter left the House. [Madisonian.

TASTE FOR FLOWERS. A love of flowers is one of the earliest of our tastes, and certainly one of the most innocent. The cultivation of flowers, while it forms an elegant amusement, is a most healthy and invigorating pursuit. Unlike hunting, fishing, shooting, or similar rural amusements, it inflicts no suffering on any of the animal creation, and merely aids nature in her efforts to make the world beautiful to the eye, as the fruits are pleasant to the taste. The flower garden, while it agreeably occupies the time, does not impose a heavy tax upon the pocket; and there are very few flowers but what may be cultivated to as great perfection in the garden of the peasant as of the peer. It is a taste, too, which, is well adapted to the female character, and affords much rational amusement to the recluse, who by choice or chances is separated "from the crowded haunts of men, in busy cities pent."

The house of Nathaniel Greene, Esq., 4 and 6 Hudson street, and occupied by him and by Mr. Maynard, one of his clerks, was struck by lightning, Friday evening, but no great damage done.

☞ THE SUNDAY SCHOOL SOCIETY.—The Sixteenth Anniversary of this Society will take place on the last Wednesday of the present month.—Arrangements are making to render the meeting one of peculiar interest.

Any communication on the present condition of our Schools—and any suggestion respecting the best means of making them more useful, may be addressed to

R. C. WATERSTON, Cor. Secretary of the Sunday School Society.

Boston, May, 1844.

☞ THE WORCESTER WEST ASSOCIATION will meet at the house of Rev Mr Dean in Westminster, on Monday, May 20th, at 5 o'clock, P. M. Public services next day at 11 o'clock, A. M.

my11 CLAUDIUS BRADFORD, Scribe.

☞ THE WORCESTER ASSOCIATION will meet in Leicester, on Tuesday, 14th inst. at 5½ o'clk., P. M. A. HILL, Scribe.

my11

☞ SUNDAY SCHOOL NOTICE! The next Semi-annual Meeting of the Middlesex Sunday School Society will take place at Watertown, on the third Wednesday (15th) of May. The Society will meet at 10 o'clock A. M., at the vestry of Rev. Mr. Weiss's church. The meeting in the morning is essentially a *teacher's meeting*, for the free interchange of thought and sentiment of the teachers of the various Societies. In the afternoon there will be a sermon by Rev. Mr. Newell, of Cambridge, after which such addresses and discussions as the spirit of the meeting shall call forth. Clergymen and superintendents are requested to give suitable notices in their Parishes and Schools. All interested in the Sabbath School are invited to attend.

By order of the Committee,

ap27 B. FROST, Sec'y.

☞ NOTICE TO AUXILIARY ASSOCIATIONS. The Auxiliary Associations are requested to make their annual payments to the Treasurer of the A. U. A., Henry P. Fairbanks, Esq., corner of Milk and Kilby streets, on or before the 20th of May.

C. BRIGGS, Gen. Sec. A. U. A.

ap27 t20thM

MARRIAGES.

In this city, on Sunday morning, May 5th, by Mr Skinner, Mr Joseph P. Beals of Randolph, to Miss Isabel C. Worcester of this city.

By Rev Mr Coolidge, Mr Thomas Boylston to Miss Caroline A. Fowle.

By Rev Mr Huntington, Mr Henry Gilbert to Miss Harriet Phillips.

On Monday afternoon, George Minot, Esq of Boston, to Mrs Emily P. Ogle, of The Hague, Netherlands.

By Rev Mr Gray, Mr Joseph D. Read to Miss Margaret R. Henry.

In South Boston, 8th inst, by Rev Mr Merrill, Mr William H. Miller to Miss Caroline F. Crowell, all of S. B.

In Concord, Frederick Hudson, Esq. of New York, to Miss Eliza Woodward of C.

In Westford, by Rev Mr Luce, Mr Richard Saville of Boston, to Miss Mary, daughter of the late Dr A. Bryant of W.

In Taunton, Mr Simeon W. Goff of Rehoboth, to Miss Clarissa H. Macomber of T.

In Brighton, May 2d, by F. A. Whitney, Mr John Learnard to Miss Ann Frances, eldest daughter of R. Hunting, Esq, all of B.

In Ipswich, 7th inst, Otis Kimball, Esq. of Boston, to Miss Lucy S. Farley of I.

In Grafton, 31st ult, Mr W. H. Thompson to Miss Hannah M. Merriam.,

DEATHS.

In this city, 29th ult, Mary Ann, wife of Henry Dalton, 42.

Abigail, wife of the Hon John Welles, 67.

Mary, wife of James W. Reed, 27.

In Chelsea, Mrs Lydia Floyd, 55.

In Charlestown, 3d inst, Mr George Rafter, 58.

In Roxbury, 7th inst, Stephen Codman, Esq, of this city, in the 85th year of his age.

In East Cambridge, 5th inst, Mr Morris Welch, 21.

In Stoughton, 29th ult, Lucy, wife of Mr Wm Beal, 22.

In Waltham, 3d inst, Mr Horatio Bird, 29.

In Barnstable, 1st inst, Mrs Abigail Monroe, 91, relict of Daniel Monroe, late of Boston, and eldest daughter of Jona. Parker, formerly of Roxbury.

In Worcester, 6th inst, Sophia, wife of Capt Lewis Bigelow, 51.

In Grafton, Sarah, relict of Benj Lathe, 94.

In Philadelphia, on Sunday evening, April 21st, Hon Henry Baldwin, one of the Associate Judges of the Supreme Court of the United States. Judge Baldwin was a native of New Haven, Conn., but for many years a resident in Pittsburgh, Pa. He represented the Alleghany district in Congress from 1818 to 1822, with great ability and satisfaction.

In West Plattsburg, N. Y., 22d ult, Sarah, daughter of Rev J. P. Burbank, and grand daughter of Frederick Noyes, Esq of Andover.

At St Louis, 20th ult. Mr Elijah S. Curtis, a native of Scituate, Mass.

VALUABLE STANDARD WORKS, suitable for TOWN and PARISH LIBRARIES, for sale at Auction prices.

Alison's History of Europe;
Sparks' Life of Washington;
Do do Franklin;
Thiers' French Revolution, 4 vols;
Napier's Peninsular War, 4 vols;
Encyclopedia Americana, 13 vols;
Holmes' Annals of America, 2 vols;
Maccolloch's Commercial Dictionary;
do Gazetteer;
Miss Bremer's Works, 1 vol;
Bancroft's United States;
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do Ferdinand, 3 vols;
Stephen's Travels, 4 vols;
do Central America, &c. 4 vols;
Smyth's Lectures on Modern History;
Robertson's Historical Works;
Macauley's Miscellanies, 4 vols;
Scott and Talfourd's Miscellanies;
Mrs Ellis's do.

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Follen's do, 5 v. Noyes' Prophets, 3 v.
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Tucker's Light of Nature, 4 vols. Livermore's Commentary, 2 vols.
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Mrs Child's Letters, 1 v. Probus, by do do;
D'Aubigne's Reformation, 3 vols. Julian, do do, 2 do.
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Edward's Works, 4 vols. Young Man's Friend, 1 v.
The Young Maiden, 1 v. The Flag Ship, 2 v.
Wives of England, 1 v. Life of Follen, 1 v.
Daughter's of England, 1 v. Carlyle's Heroes of History, 1 v.
Sparks' American Biography, 11 v.
Palfrey's Lowell Lectures, 2 vols. Harper's Illuminated Bible, &c. &c. &c.

J. M. & Co. are constantly making large additions to their stock and are able to offer great inducements to those purchasing for Libraries.

JAMES MUNROE & CO.,
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BOOK FOR SUNDAY SCHOOLS. Bible Biography, in the form of Questions; with references to Scriptures for Answers, for the use of Schools and Private Families. By a Teacher.

Preface—The following questions have, for a considerable time past, been employed by the compiler as an aid to himself, in conducting the examination of the young people of a Seminary, in which he had been led to take a deep interest. Any more extensive use of them did not originally enter into his contemplation, nor should he now have deemed worthy of more general circulation, but for the strong desire expressed by many of those interested in the education of youth, that the work, such as it is, might be placed within the reach of all, who, like themselves, might hope to derive any assistance from it, in the discharge of that important duty.

In yielding to their request, he shall only add his own anxious wish, that this slight attempt may be productive of some portion of that benefit which they expect from it, and may under the Divine Blessing, be the humble means of contributing in any degree to kindle in other youthful bosoms the like ardor in the pursuit of religious knowledge, which he has had the happiness to see exhibited by many for whose benefit it was originally designed.

The above is reprinted from the Edinburgh edition, and has been extensively used in this city. Price $1,25 per dozen.

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2. Perils of the Young.
3. Lines suggested by Crawford's Statue of Orpheus.
4. The Atonement.
5. A scholar of the Middle Ages.
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POETRY.

[For the Register.]

THE DEPARTED.

Their place is lone by hearth and shrine,
Yet oft we seem to trace
The footsteps of some form divine,
Some dear, familiar face.

Their voices steal upon the ear
At twilight's pensive hour;
The whispers of their love are near
With tones of soothing power.

They turn on us their gentle eyes,
With tender, truthful gaze:
We hear their fervent prayers arise,
As in our childhood's days.

With patient faith they bid us bear
The trials of our lot;
And point us to those mansions, where
Earth's sorrows are forgot.

The presence of the holy dead,
On earth the pure and good,
Oh! be its influence round us shed,
To cheer our solitude.

A spell to charm our grief away,
And dissipate our care;
A light which points to endless day,
And guides our footsteps there.

Keene, N. H. Y. L. E.

[For the Register.]

INVOCATION.

Pilgrim on life's narrow way,
Mid its countless scenes I stray,
To the shadow of thy wing,
Lord! my weary soul I bring!

To Thy throne I raise my eye;
Thou in every scene art nigh!
Spread around Thy shield of power
Mighty in temptation's hour.

Bid the storms of passion cease;
O'er my soul shed sweetest peace,
That Thy servant's heart may be,
Lord! a temple worthy Thee!

Source of every gift divine!
Make my spirit wholly Thine.
Cleanse from sin, my doubts dispel;
Let me ever near Thee dwell.

Keene, N. H. Y. L. E.

MISCELLANEOUS.

WASHINGTON'S FAREWELL TO HIS ARMY.

DECEMBER 4th, 1783.

Can tyrants but by tyrants conquer'd be,
And freedom find no champion and no child,
Such as Columbia saw arise, when she
Sprang forth at Pallas, arm'd and undefiled!
Or must such minds be nourish'd in the wild,
Deep in the uptoned forest 'midst the roar
Of cataracts, where nursing Nature smiled
On infant WASHINGTON? Has earth no more
Such seed within her breast, or Europe no such shore?
BYRON.

The Revolution was over. The eight years' conflict had ceased, and the warriors were now to separate forever, turning their weapons into plough-shares, and their camps into work-shops. The spectacle, though a sublime and glorious one, was yet attended with sorrowful feelings—for, alas! in the remains of that gallant army of patriot soldiers now about to disband without pay—without support, stalked poverty, want and disease—the country had not the means to be grateful.

The details of the condition of many of the officers and soldiers at that period, according to history and the oral tradition, were melancholy to the extreme. Possessing no means of patrimonial inheritance to fall back upon—thrown out of even the perilous support of the soldier at the commencement of winter, and hardly fit for any other duty than that of the camp—their situation can be as well imagined as described.

A single instance, as a sample of the situation of the officers, as related of the conduct of Baron Steuben, may not be amiss. When the main body of the army was disbanded at Newburgh, and the veteran soldiers were bidding a parting farewell to each other, lieutenant colonel Cochran, an aged soldier of the New Hampshire line, remarked, with tears in his eyes, as he shook hands with the Baron:

"For myself, I could stand it; but my wife and daughters are in the garret of that wretched tavern, and I have no means of removing them."

"Come, come," said the Baron, "don't give way thus, I will pay my respects to Mrs. Cochran and her daughters."

When the good old soldier left them, their countenances were warm with gratitude; for he had left them all he had.

In one of the Rhode Island regiments were several companies of black troops, who had served throughout the whole war, and their bravery and discipline were unsurpassed. The Baron observed one of these wounded negroes on the wharf, at Newburgh, apparently in great distress.

"What's the matter brother soldier?"

"Why, master Baron, I want a dollar to get home with, now the Congress has no further use for me."

The Baron was absent a few minutes, and returned with a silver dollar, which he had borrowed.

"There, it is all I could get—take it."

The negro received it with joy, hailed a sloop which was passing down the river to New York, and, as he reached the deck, took off his hat, and said—

"God bless Master Baron."

These are only single illustrations of the condition of the army, at the close of the war. Indeed, Washington had this in view, at the close of his farewell address to the army at Rock Hill, in November, 1783.

"And being now to conclude these, his last public orders, to take his ultimate leave in a short time of the military character, and to bid a final adieu to command, he can only again offer in their behalf, his commendations to their country, and his prayer to the God of armies.

"May ample justice be done them here and may the choicest of heaven's favors, both here and hereafter, attend those who, under divine auspices, have secured innumerable blessings for others."

With these wishes, and this benediction, the commander-in-chief is about to retire from service. The curtain of separation will soon be drawn, and the military scene to him will be closed forever!

The closing of this "military scene," I am about to relate.

New York had been occupied by Washington on the 25th November. A few days after, he notified the President of Congress, which body was then in session, at Annapolis in Maryland, that as the war was now closed, he should consider it his duty to proceed thence, and surrender to that body the commission which he had received from them more than seven years before.

The morning on the 4th of December, 1783, was a sad and heavy one to the remnant of the American army in the city of New York. The noon of that day was to witness the farewell of Washington—he was to bid adieu to his military comrades forever. The officers had been with him in the solemn council, the privates who had fought and charged in the "heavy fight," under his orders, were to hear his commands no longer—the manly form and dignified countenance of the "great captain," was henceforth to live only in their memories.

As the hour of noon approached the whole garrison at the request of Washington himself, was put in motion and marched down Broad street to Francis' tavern, his head quarters.—He wished to take leave of private soldiers alike with the officers and bid them all adieu.—His favorite light infantry were drawn up in the line facing inwards Pearl street, to the foot of White Hall, where a barge was in readiness to convey him to Powel's Hook.

Within the dining room of the tavern were assembled the general and field officers to take their farewell.

Assembled there were Knox, Greene, Steuben, Gates, Clinton and others who had served with him faithfully and truly, in the "tented field;" but alas! where were others who had entered the war with him seven years before.—Their bones crumbled in the soil from Canada to Georgia. Montgomery had yielded up his life at Quebec, Wooster at Danbury, Woodhull was barbarously murdered whilst a prisoner at the battle of Long Island, Mercer fell mortally wounded at Princeton, the brave and chivalric Laurens, after displaying the most heroic courage in the trenches at Yorktown, died in a trifling skirmish in South Carolina, the brave but eccentric Lee was no longer living and Putnam, like a helpless child, was stretched upon the bed of sickness. Indeed the battle-field and time had thinned the ranks which had entered with him in the conflict.

Washington entered the room—the hour of separating had come. As he raised his eye, and glanced on the faces of those assembled, a tear coursed down his cheek, and his voice was tremulous as he saluted them. Nor was he alone—men,

"Albeit unused to the melting mood,"

stood around him, whose uplifted hands to cover their brows, told that the tear which they in vain attempted to conceal, bespoke the anguish they could not hide.

After a moment's conversation, Washington called for a glass of wine. It was brought to him—turning to his officers he thus addressed them—

"With a heart full of love and gratitude I now take my final leave of you, I most devoutly wish your latter days may be prosperous and happy as your former ones have been glorious and honorable. He then raised the glass to his lips, drank, and added, "I cannot come to each of you to take my leave, but shall be obliged to you, if each of you will take me by the hand."

Gen. Knox, who stood nearest, burst into tears, and advanced—incapable of utterance.—Washington grasped him by the hand, and embraced him. The officers came up successively and took an affectionate leave. No words were spoken, but all was the "silent eloquence of tears." What were mere words at such a scene? Nothing. It was the feeling of the heart—thrilling, though unspoken.

When the last of the officers had embraced him, Washington left the room followed by his comrades, and passed through the lines of light infantry. His step was measured—his head uncovered, and the tears flowing thick and fast, as he looked from side to side at the veterans to whom he now bade adieu forever. Shortly an event occurred more touching than all the rest. A gigantic soldier, who had stood by his side at Trenton, stepped forth from the ranks, and extended his hand.

"Farewell, my beloved general, farewell!"

Washington grasped his hand in convulsive emotions, in both of his. All discipline was now at an end, the officers could not restrain the men, as they rushed forward to take Washington by the hand, and the sobs and tears of the soldiers told how deeply engraven upon their affections was the love of their commander.

At length Washington left for the barge at Whitehall, and entered it. At the first stroke of the boat, he rose, and turning to the companions of his glory, by waving his hat bade them a silent adieu; their answer was only in tears; officers and men, with glistening eyes, watched the receding boat till the form of their noble commander was lost in the distance.

Contrast the farewell of Washington to his army at White Hall, in 1783, and the adieu of Napoleon to his army at Fontainbleau, in 1814! The one had accomplished every wish of his heart—his noble exertion had achieved the independence of his country, and he longed to retire to the bosom of his home—his ambition was satisfied. He fought for no crown or sceptre, but for equality and the mutual happiness of his fellow beings. No taint of tyranny, no breath of slander, no whisper of duplicity, marred the fair proportions of his public or private life—but

"He was a man,
We ne'er shall look upon his like again."

The other great soldier was the disciple of selfish ambition. He raised the iron weapon of war to crush, only that he might rule. What to him were the cries of the widows and orphans? He passed to a throne by making the dead bodies of their protection his stepping stones. Ambition—self, were the gods of idolatry, and to them he sacrificed hecatombs of his fellow men for the aggrandizement of personal glory. Enthusiasm points with fearful wonder to the name of Napoleon, whilst justice, benevolence, freedom, and all the concomitants which constitute the true happiness of man, shed almost a divine halo round the name and character of Washington.

SUPERSTITION.

In past ages superstition has prevailed to an almost universal extent. All classes and ranks of society were subject to it; and perhaps it has been that a person who should deny the personal and bodily appearance of the Devil—the reality of ghosts and apparitions—the influence of Demons, Witches and Wizards—or any one of these fundamental articles in the creed of the superstitious, would outrage the popular opinions on these subjects as much as one now would, who should give full credit to them all;—nay, worse—the former would be regarded as impious and a heretic, and would doubtless be dealt with according to *custom*. A great change has taken place in this particular, and if ever a change was for the *better*, we most firmly believe this to be one. Do persons generally know one half the dreadful cruelties which a belief in witchcraft has perpetrated? All have doubtless heard of Salem witchcraft—and who would not wish that the leaf of our country's history, on which is recorded this disgraceful tragedy, could have been left blank! The infatuation commenced in the family of Rev. Mr. Paris, the minister of Salem, Mass., in March 1692, and prevailed until October of the same year, during which time *twenty* persons, men and women, were *executed* for crimes, of which the unanimous verdict of after generations and more enlightened individuals has declared them *not guilty*. While we lament the credulity and cruelty of our own countrymen, let us look for a moment to other countries.

History informs us that it was near the close of the fifteenth century that persecutions for witchcraft began to prevail in Europe. Pope "Innocent 8th, in 1484, first denounced death without mercy, to all who should be convicted of witchcraft or dealing with Satan; and a form of process for the trial was laid down by a wretch of the name of Sprerger, whom the Pope had placed at the head of a commission of fire and sword. So far, however, were these commissions from being attended with beneficial consequences, that their only effect was to render the evil every day more formidable; till, at last, if we may believe a contemporary historian, all Europe was little better than a large suburb of *Pandemonium*. One half the population was either *bewitching* or *bewitched*. About the year 1515, five hundred witches were executed in Geneva in three months. A thousand were executed in one year in the diocese of Como; and they went on burning at the rate of one hundred per annum for some time after. In Lorrain, from 1580 to 1595, Remigius boasts of having burned nine hundred. In France the multitude of executions about 1520 is almost incredible. One historian calls it "an almost infinite number of sorcerers."

In Germany the number of victims could not be less than 100,000. Not only old women, but even children as young as nine years were burnt. In Lyndheim from 1660 to 1664, a twentieth part of the whole population was consumed. The people were so familiarized with these atrocious scenes, that they relished and gloried in them, singing the events of them to popular airs, and representing them in hideous engravings, with devils dragging away *"their own;"* and the clergy preached solemn discourses called *"witch sermons,"* on every occasion of sacrifice—the effect of which was, of course, to inspire them with fresh zeal to collect fuel for another.

In England, during the reign of the Long Parliament alone, 3000 victims were executed. It is a melancholy spectacle to find a man like Sir Matthew Hale condemning wretches to destruction, on evidence that a child would now be disposed to laugh at. In 1694, in consequence of a firm charge to the jury from Chief Justice Holt, a verdict of *not guilty* was found—almost the first on record in a trial for witchcraft. After this acquitals were common, yet as late as 1716, a Mrs. Hinks, and her daughter aged nine, were hanged in Huntingdon for selling their souls to the Devil, and raising a storm by pulling off their stockings and making lather of soap. Barrington estimates the number put to death in England, on a charge of witchcraft, at 30,000! Scotland, too, comes in for her share, and as much zeal is shown here by the magistrates and ministers in punishing convicts, and obtaining confessions by means of threats, promises, and tortures, as in any country whatever, although I have seen no estimate of the number.—About one hundred years ago the laws punishing witchcraft were abolished, and since that time the whole business has declined rapidly.'

Some persons, however, in this enlightened day even, are disposed to consult ignorant pretenders for a knowledge of future events, as Saul did the Witch of Endor—and I should laugh at their folly, if it were not too serious a thing for merriment. Does any one suppose that a miserable old woman (whose very pretensions, in my mind, puts her character in no enviable light) can reveal the secrets of the future? She can *guess* sometimes right and sometimes wrong, or judge of the future from the past, and from known principles of human nature, and so can every one; and this, in my opinion, is all the power of foretelling future events that any witch or wizard ever did or can possess, and I speak after considering the matter when I say this, and without at all intending to dispute the authority of Revelation. Then why encourage such persons in their attempts at deception? It is but countenancing and directly encouraging wickedness. Suppose for a moment, that witches or fortune-tellers had the power of foretelling future events—would it be wise for us to consult them? For one, I would as soon sign a "*quit claim*" to all enjoyment here below, if I could thus relinquish it, as to *know* every event of my future life—its joys and its sorrows—its pleasures and pains. I believe that God has not placed beyond our reach anything material to our happiness, and that his goodness is as manifest in what he withholds as in what he bestows. The poet speaks the truth when he says:

Heav'n from all creatures hides the book of fate,
All but the page prescrib'd, *their* PRESENT *state;*
From brutes what men, from men what spirits know;
Or who could suffer being here below?
The lamb thy riot dooms to bleed to-day,
Had he *thy* reason, would he skip and play?
Pleased, to the *last*, he crops the flowery flood,
And licks the hand just raised to shed his blood.
Oh, Blindness to the future! kindly given,
That each may fill the circle mark'd by Heaven.

But what should we do with the tribe of witches, wizards, fortune-tellers, conjurers, astrologers, &c., who have made it their business in every age to dupe the rest of mankind? Would you hang or burn them? No—unless you would hang or burn *every pretender or deceiver*. If all were of my opinion, they would just be left alone to make predictions and study the future for their amusement, *taking all the benefit to themselves*; and depend upon it, with such treatment, the whole race would be extinct before the lapse of a single generation. J.

[Maine Farmer.

HORTICULTURE.

All that concerns human beings has been made upon a principle of benevolence. [*Turner.*

This glorious truth is nowhere more strongly exemplified, than in the display which, at the season of autumn, is made by the Orchard Trees. The rosy-cheeked apples begin to breathe perfume from their umbrageous chambers; and the peaches and nectarines add their fragrance to the universal sweetness. "Against the wall, the grapes have put on that transparent look which indicates their complete ripeness, and have dressed their cheeks in that delicate bloom which enables them to bear away the bell of beauty from all their rivals." Melons have attained their greatest perfection. Walnuts weigh down their mighty branches to the earth, and seem to invite the hand of the gatherer; and the sober-colored filbert peeps from her shady recesses like prudence amid profusion. This superabounding goodness on the part of the Creator, may well rescue us from all the foolish fears which are sometimes expressed, lest population should one day outgrow the productive powers of Nature. Our bulwark against this is, that plants possess a principle of infinite improvability. The six-leaved rose of the fields has become the hundred-leaved rose of our gardens. The austere crab of the woods is known as the father of twelve hundred varieties of apple; filberts are the cultivated descendants of the wild hazel; corn-plants of every kind, are only improved grasses; and the whole kitchen-garden, in like manner, exhibits a series of transformations, little less than miraculous. The dry and stringy have become juicy and succulent; the tall and thin sink down into a luxuriant obesity; colors of all sorts change, new products seem to be created, poisons vanish, and increased and increasing nutriment every where abounds. So great are the rewards of industry. Shall we then relax in our exertions? shall we not rather pay still greater obedience to the command—"*Replenish the earth*," and as we work, learn to admire those beautiful laws by which God has made the replenishing of the earth so easy and so delightful? It is man, and not his Maker who deprives so many thousands of their "daily bread;" the reaper gathers in the harvest, and too often retires from the denuded fields to starve; but this does not originate in any natural deficiency: famine results immediately from human sources.

Cultivated fruits are the first indications of civilization, and their quantity a measure of its degree of perfection. In this way our orchards may become very pretty histories of the times, as they are in England. There, the crab, the sloe, and the hazel-nut, describe their aboriginal condition; the plum, the apple, the cherry, the pear, and the peach, record their colonization by the Romans; the fig-tree, the vine, and the raspberry, tell of their crusades to the Holy Land; the gathering of these together in the gardens of monasteries, amid the ruins of which they still flourish, evidence the all-powerful dominion of the Romish church, in those dark ages when she was the sole conservator of knowledge; the great orchards which adorn the mansions of the old nobility, announce the glorious era of Queen Elizabeth, when mind first burst into the glorious liberty of inductive thought; the universal diffusion of fruit-trees in poor men's gardens, demonstrates the mild and intelligent character of the succeeding age.

We shall now take a brief review of the autumn fruits, with a few remarks upon each, such as we trust will assist in adding the pleasures of understanding to the enjoyment of sight and taste.

APPLE—*Pyrus Malus.*—The apple is the most durable of fruits, and flourishes in all northern latitudes. It is a close attendant upon civilization, and by a long course of ingenious cultivation, has been divided into twelve hundred varieties. France, till very recently, taking the precedence of England in all matters of mind, has the honor of having originated most of the varieties, and hence the names of the different sorts of apples are chiefly derived from the French. In the reign of Charles I, apple-orchards were first planted in Herefordshire, by Lord Scudamore; and now they are found in every garden and hedgerow in that county.—They thrive so abundantly in the western counties, that Devon, Somerset, Worcester, and Hereford, almost exclusively engross the manufacture of cider. The crop, however, is a precarious one, and requires great practical skill and local knowledge to turn it to profitable account. More than twenty thousand bushels of American and French apples are annually exported to England.

THE PEAR—*Pyrus communis.*—It is believed that the Romans first introduced the pear into England. Being a very luxuriant fruit, it has always been paid great attention, and was carefully cultivated by the monks. As in the case of the apple, the French have also the honor of originating the best varieties of the pear. At present nearly seven hundred sorts are enumerated. The tree is very hardy, and many a venerable specimen is still to be found, rearing its time-colored trunks amid the ruins of the chapter-houses and cloisters of departed priests.—Perry is the product of the pear.

THE QUINCE—*Cydoata vulgaris.*—The quince was first propagated in England in the reign of Henry VIII. It is a handsome, but not a very healthy fruit, and is there raised more for giving variety to the palling superfluities of the rich man's table, but in our own country for many other purposes. In the reign of Elizabeth, they had become common in the gardens of the nobility, and are now extensively grown in the south of France, for the manufacture of marmalade. Cultivation has produced eight varieties.

THE VINE—*Vitis vinifera.*—The cultivation of the grape is coeval with the race of man.—Traces of its history are discoverable in the records of every ancient nation. We read of Noah *beginning to be a husbandman, and* PLANTING A VINEYARD, Gen. IX. 20. Egypt deified its first cultivators; and in later, but now vastly distant times, Bacchus and his brutal satellites became the disgusting patrons of its prostituted virtues. Humboldt is of opinion that the original plant, from which the European stock has been derived, grows wild on the shores of the Caspian Sea, and that from thence it passed into Greece, and successively into Sicily and the south of France, from whence it was carried by the Romans into Germany and Britain. It continued to flourish in England till the thirteenth century, when large vineyards were planted, and soon became common over the country.—Large quantities of wine were manufactured, and formed the common drink of the country, till after the Reformation; it was superseded by ale, when the vineyards were suffered to go to decay. Grapes are cultivated over the whole of the temperate and part of the tropical zones of the northern hemisphere. Different nations have different methods of training the vine: some upon horizontal trellis-work, others in festoons between upright poles, and others again fasten them to the face of a wall. The Persian vine-dressers train it up the surface of a wall, and to curl over the top to the other side, which they do by tying a stone to the end of the tendril. This may probably illustrate Jacob's blessing upon his darling son, Genesis XLIX 22: "Jacob is a fruitful bough, even a fruitful bough by a wall, whose branches run over the wall." The vine, particularly in Turkey and Greece, is frequently made to encircle a well, which it shades in a very picturesque and agreeable manner. The vine lasts to a great age, and frequently grows to an enormous size. A tree remarkable for both particulars is now growing at Hampton Court; it covers an extent of sixteen hundred and ninety-four feet, and seldom bears less than two thousand bunches annually. The different sorts of vines are almost as various as the places in which they grow. Among the Romans, Virgil declares, "the number of vines was so great, that a man might as well attempt to count the sands on the seashore, or the billows of the ocean in a storm, as make a catalogue of them."

Upwards of eight thousand tons of raisins are annually exported into England, at a duty of about £160,000. The currants of the grocer's shops, of which nearly six thousand tons are yearly consumed in England, are small dried grapes, chiefly the produce of the Ionian islands.

THE ELDER—*Sambucus nigra.*—This tree is a native of Great Britain. It grows with such rapidity, that it will sometimes make shoots of ten feet in length in one season. A very agreeable and sedative wine is fermented from the berries, and forms a large addition to the poor man's comforts. Every part of the tree furnishes a recipe to the village herb doctor, and many highly useful ones to the regular physician.

THE MELON—*Cucumis melo.*—This delicious fruit is usually understood to be a native of Central Asia. The Romans are exceedingly fond of it, and used forcing-stoves for its cultivation. Its introduction into England is unknown; but its regular cultivation has been recorded since the time of Elizabeth. The melon is difficult of digestion, and is in many other respects an unhealthy fruit. The colors of many of them are gorgeous beyond description, and would amply repay a close inspection. Nearly eighty varieties are cultivated.

THE CUCUMBER—*Cucumis sativa.* The cucumber, like the melon and other members of the gourd family, is chiefly a native of the burning countries of the East, where, by a kind arrangement of Providence, it serves, by its fragrant juiciness, to correct the inflammatory thirst of the parched inhabitants. It has been produced in England from the earliest periods, but was not subjected to regular cultivation till the time of Elizabeth; many varieties have been the result.

THE PEACH AND NECTARINE—*Amygdalus Persica.*—Of the peach, independently of minor differences, there are two distinct varieties, the peach and the nectarine: the former with a downy coat, and the latter with a smooth one. The identity of these two varieties has been well ascertained, the difference originating by culture. The peach is a native of the tropical regions; and was brought from Persia into Europe by the Romans. It was first cultivated in England during the reign of Henry VIII; and under the improving care of the horticulturist has, at the present day, reached the number of two hundred varieties. This favorite fruit thrives abundantly in our own country.

THE APRICOT—*Prunus Armeniaca.*—The apricot is a native of Persia, where it is called the "seed of the sun." It has steadily followed the steps of civilization, and is abundantly found over all the various regions of the northern hemisphere. Woolf, the gardener to Henry VIII., a man whose wonderful exertions in the improvement and introduction of fruits entitle him to imperishable gratitude, first carried the apricot to England in 1524. Many varieties woo the capricious appetite.

THE PLUM—*Prunus domestica.*—The plum is a native of Asia, but is now plentiful all over Europe. In obedience to that improvable principle which all vegetables possess, it has rewarded the patient labors of the gardener, by presenting him with nearly three hundred luscious varieties. The Orleans Plum is a proud monument of the early greatness of France; and most of the other sorts are bright witnesses of her beneficent labors. The prunes, or "pruants," as they are corruptly pronounced, are dried French plums, and are largely imported.

THE WALNUT—*Juglans regia.*—The walnut tree is one of the finest ornaments of a farm, and is as useful as beautiful. The ripe nuts, as all those who love "wine and walnuts" can tell, are an agreeable fruit; and the green nuts, pickled, add a rich gusto to that favorite dish—a beefsteak. A fine oil is also extracted from them. The walnut is believed to be a native of Persia, and has been common in England since the Roman conquest.

THE CHESTNUT—*Castanea vesca.*—Chestnuts are very farinaceous, and are capable of being manufactured into bread. On the continent of Europe a light pastry is made from them. The Romans—of whom it has been said, that they adopted every useful art or product of the countries they conquered, and a higher eulogium was never pronounced on any nation—these unprejudiced heroes first brought the chestnut into Europe.

THE HAZEL NUT—*Corylus avellana.*—The hazel is a native of Britain; but, like the pigeon, the horse, and every other thing which has been found serviceable to man, it has shot forth, under his stimulating care, into large and durable varieties. The filbert, the cluster-nut, and many others, are the honors which surmount the sweat-wreathed brows of our ancestors, and proclaim to all the world, that, by virtue of his immortal principle, man has not held an *unfruitful* dominion over the vegetable empire, and that the world is so contrived, that well-directed industry cannot be exerted without large and profitable results.

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